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THE MODERN CHURCHMAN

A Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Church of England.

EDITOR: REV. H. D. A. MAJOR, B.D.

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THE MODERN CHURCHMAN

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FOR THE ADVANCEMENT OF LIBERAL RELIGIOUS THOUGHT

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1.—To affirm the continuous and progressive character of the revelation given by the Holy Spirit in the spheres of knowledge and of conduct.
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THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 11. FEBRUARY, 1921. Vol. X.

SIGNS OF THE TIMES

A Japanese Estimate of English Religion

The *Inquirer* of February 5th publishes an interesting interview with Professor Uchigasaki. The professor, who is a distinguished educationist, knows England well. Before his present visit he was last here in 1911. He notes great changes in English character, but not for the worse. He said to his interviewer:

> 'So far as I am able to judge, the war has made a profound difference to your people. I have been strongly impressed by the increased seriousness of most people that I have met, or even seen—in the streets, the theatres, the cars, and everywhere. I feel that as a nation the British are a much more serious people than in pre-war days; they are more democratic, because really more fraternal after their common sufferings through those long years. What strikes me is the industrious habit of the people as compared with the Americans, their steady attention to work. There have been great material losses, certainly, in the war, but I judge that in spiritual life the nation has greatly gained. At the same time, the people are tired, mentally and spiritually, exhausted; and it is therefore not surprising that there is as yet no very striking religious movement arising in the country. Nearly every family in Great Britain has been deeply saddened and strained by this terrible experience of the war, and the wonder is to see them so generally quiet, working hard and dutifully. It is most remarkable!'

Englishmen who had hoped that the war, besides overthrowing our foreign foes, was going to produce a great national religious revival and bring about our moral and social regeneration have felt disappointment at the situation which has followed

the war. Its leading features appeared to be incessant labour disputes and insensate revolutionary propaganda, combined with a falling standard of personal integrity and industrial efficiency.

Mr. G. K. Chesterton's poem on the Landslide Election of 1906 seemed but too aptly to describe the relation of pre-war England to post-war England:

> 'The evil Power, that stood for Privilege
> And went with Women and Champagne and Bridge,
> Ceased: and Democracy assumed its reign
> Which went with Bridge and Women and Champagne.'

Once again, however, adversity is teaching us what we refuse to learn in prosperity. Lack of employment during the last two months has helped to curb extravagant expenditure on pleasure, and to suggest both to traders and workers the wisdom of abandoning their profiteering policy for a more reasonable attitude.

Professor Uchigasaki's statement about the mental and spiritual exhaustion of the nation is only too true. It was finely expressed in William Watson's recent poem:

> 'Stand fast at last, O weary Nation,
> 'Gainst inward foes that plot thy fall!
> Stand firm—for that way lies salvation
> And no way else at all.'

The spirit of work and thrift, although not so noble as the altruistic virtues, will probably form the soundest foundation for the England of the future, especially if it be combined with the spirit of hope and courage. Certainly our Japanese Professor's estimate should prove a cordial for drooping spirits. 'We are saved by hope.'

The Girton Conference and Dr Lake's Theories

The Eighth Conference of Modern Churchmen will be held this year at Girton College, Cambridge, from August 8—15, by the kind permission of the authorities. The morning subject, to which a number of papers are assigned, will be our Lord Jesus Christ. Such a subject is full of difficulties to-day, and for responsible and practical Modernists to select it and to speak about it frankly and fearlessly demands courage. Final conclusions may not be reached on many points, but the

selection of the subject is neither needless nor premature in view of the interest in it which has been aroused by Professor Kirsopp Lake's two recent books. Dr. Lake, as also his colleague, Dr. Foakes-Jackson, are eminent members of the Churchmen's Union: they feel the serious obligation not only of seeking the truth, but also of speaking it; but we believe that they would be the first to admit the right of their fellow Liberals to examine, to criticize, and even to dissent from, their conclusions. Certainly Dr. Lake's conclusions are a challenge not simply to traditionalists, but also to Liberals. If his main conclusion is to be accepted, it seems to us that it must alter fundamentally our conception of Jesus Christ, though not necessarily the ideals of the Christian life. It is possible to believe in the Divine Word or Logos, and to strive to live as those who share in the Logos, even though we do not regard the Logos as having been supremely manifested in Jesus of Nazareth. Yet for many Liberals their personal attachment to Jesus Christ is of so deep and sacred a character that to surrender what Professor Lake calls their 'Jesus Worship,' which is really based on the conviction of the centrality and finality of Jesus for human religion, would be a matter of no little loss and difficulty. We do not here affirm that such a surrender ought not to be made in the interests of truth; we can only affirm at this stage that we see no sufficient reasons for making it, and that the Girton Conference in August should be of great assistance in investigating some of the most important of Dr. Lake's conclusions which seem to demand it.

The evening subject at the Conference, which will be treated in a series of brief papers, mainly, it is hoped, by lay scholars, will be the Faith of a Re-united Church.

We propose in a subsequent issue to deal with useful books in connection with these subjects.[1]

Social Service on Modern Lines

A paper recently set in an examination for Priests' Orders is of so novel and practical a character, that we venture to publish it *in extenso*.

[1] The Hon. Sec. of the Conference, Miss Nussey, of Westfield, Ilkley, is at present in Italy. Applications for Conference tickets should not therefore be made to her before April 15.

THE CO-OPERATION OF CLERGY & CHURCH VISITORS WITH STATUTORY FORMS OF ASSISTANCE.

One question from each Section should be attempted.
In all answers personal experience should, if possible, be quoted.

Section I. Infant Welfare.

1. Sketch the activity of your local Sanitary Authority under the 1918 Maternity and Infant Welfare Act.
   Are you acquainted with any voluntary Infant Welfare Centre? Does it welcome co-operation with the local clergy and Church workers in visiting, &c.?
2. Is your local Sanitary Authority disposed to work the 1918 Maternity and Infant Welfare Act so as to eliminate voluntary Centres and co-operation with Church visitors?
3. Comment on the following letter from a Medical Officer of Health:—
   'You are only interested in the success of your own place of worship, and therefore the Infant Welfare Centre conducted hitherto at your Mission will be transmitted to the Town Hall at the end of the month.'

Section II. Child Care.

1. Describe the working of the Provision of Meals Act (1906) in your parish.
   Have you taken any part in it yourself? If so, what?
2. How is the medical inspection of schools 'followed up' in your parish? Does the Medical Officer appreciate co-operation with voluntary visitors?
3. Are fathers willing to increase the 'wife's money' when milk meals are ordered in school? Give examples of action taken.
4. Describe efforts known to you for the education of 'ineduce' children.

Section III. After-care.

1. Sketch a plan, actual or ideal, for linking up Lads' and Girls' Clubs with the work of the local Education Authority, with a note on Continued Education under the 1918 Act if in operation in your parish.
2. Relate your experience of placing boys and girls in business or industry, in particular mentally or physically defectives.

Section IV. General.

1. Upon receiving applications for assistance should you consult the Relieving Officer?
   Have you found it easy to work with (*a*) your Relieving Officer, (*b*) your Board of Guardians in vicious cases?
2. Do you think it wise to supplement benefits received under the National Health Insurance Act, Parts I (Health) and II (Unemployment)? If so, how do you raise the money?
3. In the anti-tuberculosis campaign nine-tenths of the battle is to secure more hygienic conditions in the home. Have you helped, or do you think you could help in carrying this idea out?

SECTION V. GENERAL.

1. What is the link in your neighbourhood between (*a*) In-Patients' and (*b*) Out-Patients' Departments of Hospitals and the home and economic conditions of the patient?
   Do you help to form it?
2. Should private charity maintain the home and dependents of a man while he is serving a term of imprisonment.
3. Have you had anything to do with prosecutions under Section XII of the Children Act?
4. How would you act if asked for assistance by an aged person (*a*) not yet 70, (*b*) unable to subsist on the Old Age Pension?
   How would you raise the money?

On a certain occasion the apostles said: 'It is not fit that we should leave the word of God and serve tables': hence they appointed the seven deacons to attend to the matter. We believe it to be the duty of the Christian Church to engage in social service, but we are disposed to think that the organization of bodies of laymen and laywomen in every populous parish is the best way to proceed. The clergy should be in sympathetic contact with them and should understand their principles and methods, but we fail to see how the clergy can discharge all the social service functions which this examination paper suggests, and also serve their parishioners adequately in other capacities. That, however, they should do their share with the laity in this voluntary and honorary social service is all to the good, and therefore we recognize the value of an examination paper of this kind. It is probable that the time spent by a young clergyman in trying to understand these things is better spent than in the study of an arid and outworn traditional theology.

Sabbatarians Old and New

The Sabbatarian controversy, which began to vex English life with the rise of Tudor Puritanism, and was fanned into fierce flame when our British Solomon published his *Book of Sports*, is with us once more. Two Liberal clergymen have aroused it by advocating the opening of the theatres on Sunday. These clergymen are, by their advocacy, following the Liberal tradition. Liberals like Robertson, Maurice, and Kingsley opposed the Sabbatarians of their day, and supported

the movement for making Sunday a day of national recreation and higher education by opening the museums, picture galleries, Crystal Palace, &c. Kingsley wrote to Maurice in 1856:

> 'Let us see—in the name of Him Who said He had made the Sabbath for man . . . if we cannot do something to prevent the townsman's Sabbath being, not a day of rest, but a day of mere idleness: the day of most temptation, because of most dulness in the whole seven.' (*Life*, Vol. I, p. 279.)

But the advocates of the Sunday drama are not meeting with popular support. The great body of actors, musicians and stage hands, supported by Mr. G. B. Shaw, are against them. Moreover, the Labour Unions are behind the actors, and behind them for very sound reasons, as the *Manchester Guardian* of January 25th points out:

> The attitude is very explicable. Sunday amusements for all mean Sunday labour for some, and nowadays the some have grown used to considering their own interests with very great and suspicious thoroughness. The tendency is to be noted everywhere. Even Europe has begun to think differently of that old bone of contention, the "Continental Sunday," and last year saw Italian labour suppressing Sunday papers in a most drastic fashion. Sunday theatres present themselves as an opportunity for more money for the managers and more work for the staff. It may not have been difficult to persuade people that the Sabbath was not made for worship. It will be far harder to convince them that it was made for work.'

Moreover, the situation has changed in other respects since Kingsley's day. Sunday is not a dull day for many of the wage-earners, although it is a day of temptation, because many of them command more leisure and more money on that day, and have had little education in how to spend either. For not a few in the industrial centres Sunday is merely the prolongation of Saturday night, and it is a Saturday night which bears no resemblance to that of Burns' Cotter's Saturday night. It is a time of relaxation, too often of dissipation and lavish expenditure. To feel 'Mondayish' in industrial and business circles is to experience the sensation which follows upon late hours and dissipation. Sunday threatens danger to our national morals and manners, and all who have the nation's welfare at heart need to give heed to its proper use.

The weakness of the townsman's life is that he lives too little in the presence of Nature, and, dare we add also? too

little in the presence of God. Cheap Sunday travel might take him into the presence of Nature, but it would more probably land him in a wayside inn. The war, however, has developed one good Sunday habit, that of gardening. The clergy should show themselves sympathetic to the Sunday cultivation of allotments, and try to arrange for church services to suit this healthy habit. The insertion after Luke VI, 4, in the Codex Bezae, may possibly be authentic:

> 'On the same day He beheld one working on the Sabbath, and said unto him, O man, if thou knowest what thou doest, thou art blessed: but if thou knowest not, thou art accursed, and a transgressor of the law.'

Amateur sports on Sunday afternoon might also be encouraged by the clergy. There are dangers here. The sports might kill the Sunday Schools and Bible Classes. An age-limit or a time-limit would have to be insisted on to prevent this. Charles Kingsley instituted Sunday cricket for his lads at Eversley, but discouraged his own sons taking part, as they were able to play on other days of the week. Our hard-worked town clergy could not take much part in these sports themselves, but young laymen could do good work in organizing them. Certainly cricket and hockey and football would be far better for town lads than hanging about street corners on Sunday afternoon.

Tacitus remarks of a certain body of licentious soldiery, 'that whilst their views of what was right might vary, they all agreed in thinking nothing wrong' (Hist. III, 33). Doubtless strict Sabbatarians will take this view of Liberal suggestions for Sunday observance. Liberals, however, are quite as anxious as Sabbatarians that Sunday should be well spent; they desire that it should be preserved from secularization. It is a precious possession not only of Christianity, but of civilization, and both parties need to combine to prevent its being exploited by the publican and the profiteer: but let it be frankly recognized that without compulsion, which is out of the question, the majority of the population will not be induced to spend Sunday in places of public worship. This being so, the problem is how to provide that it may be profitably spent even by those who will not come to church.

THE CREED OF THE RE-UNITED CHURCH

IN our January issue (p. 508) we published the four following questions, which have been recently issued by the World Conference of Faith and Order as the outcome of their Geneva meeting:

1. What degree of unity in Faith will be necessary in a re-united Church?
2. Is a statement of this one Faith in the form of a Creed necessary or desirable?
3. If so, what Creed should be used? or what other formulary would be desirable?
4. What are the proper uses of a Creed and of a Confession of Faith?

As we felt it to be of great importance that the views of Liberal English Churchmen should be presented collectively to those who are actively engaged in the work of re-union, we ventured to request twenty-four distinguished Churchmen (lay and clerical) of Liberal sympathies to answer the questions. We felt precluded from preferring our request to any bishop, as it would be generally admitted that bishops ought not to be expected to commit themselves beforehand in a matter which must ultimately come before them for decision.

Although those asked represent the Liberal school in the English Church, they are not all drawn from the left wing, nor are all members of the Churchmen's Union. Had we desired extreme, rather than representative, opinions from Liberal Churchmen, we should have made a somewhat different selection. We would claim that these replies are representative of practising English Churchmen of the Liberal school. To some there will appear to be a grave omission. There is no opinion from a woman. Two well-known Church women were invited, but did not respond. We regard this as symbolical: women are essentially practical, and the issues raised by the questions appear to them to be too remote to deserve attention.

Some would anticipate that the answers of the laity would be less traditional than those of the clergy. This is not so, although they are somewhat less technical. It should be noted

that the majority of the clergy have had parochial experience, and in certain cases of a very varied character.

We believe it to be correct to say that no one of our correspondents would desire for his own sake to retain any one of our present creeds as the creed of a re-united Church, but would be willing to acquiesce in its retention if others regarded it as *sine qua non*, and if great liberality were authoritatively permitted in its interpretation; but some would prefer a new creed, and some none at all. We print first the answers of the laity, giving priority to Professor Gardner's contribution, because its fulness fits it to serve as a general introduction :—

From Professor PERCY GARDNER, Litt.D., LL.D., F.B.A., President of the Churchmen's Union, author of *Exploratio Evangelica, The Religious Experience of St. Paul, The Ephesian Gospel*, &c., &c.

The questions proposed by the Committee of the Conference have a special interest for members of the Churchmen's Union, since it is the especial concern of our society to find ways of expressing the essential truths of Christianity in a form suitable to modern conditions.

Questions I and II may be answered very briefly. It is clear that some degree of common belief is necessary. And such belief, if stated in words, must needs take the shape of a creed or formula. At Geneva this was strongly asserted by some delegates; and not, I think, explicitly denied by any.

Of course, it may be said that unity in Christian spirit is far more important than the common acceptance of creed or symbol. This is undeniably true. But what we are considering is an external and visible union. And though spirit be of infinitely more importance than formulæ, it is possible to provide a verbal formula, whereas it is quite impossible to find any way of testing or deciding in what Church or denomination the Christian spirit really dwells. 'The wind bloweth where it listeth; and thou canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.' It is impossible to imagine any body of bishops, or any central committee, sitting down with the deliberate intention of deciding in what organized society the Spirit of Christ really resides. But such a committee could ask a society whether it would accept a formula.

The whole stress of the inquiry lies on questions III and IV, as to the nature of this common formula, and in what way it should be used. There were at Geneva two distinct points of view as to the form which a declaration of faith should take.

The first view would make it consist in passages taken from the earliest teaching of Christianity. Professor Robinson suggested that a very simple and early formula would serve. 'Thou are the Christ, the Son of the living God.' This phrase, however, is not so clear as it looks, since it includes the word *Christ*, which was in the time of Jesus very differently interpreted from what it might now mean. It is natural at once to suggest the Lord's

Prayer, which is in fact a bond of union whenever Christians of various denominations meet together. But this prayer would be accepted also by almost any Jew: in fact, when the first Congress of Religions met at Chicago, it was repeated by an assembly comprising Hindus and Mohammedans. By itself, therefore, it is insufficient as a confession of Christian faith. Others might suggest the selection of a few of the most authentic sayings of Jesus, collected from the Synoptic Gospels. But these again would be accepted by liberal Jews, and indeed they belong to universal religion. Besides this, it is unsatisfactory and unhistoric to confine Christianity to that which it was in the lifetime of the Founder. We should not exclude the beliefs which arose in the Church after her Founder had departed in the body, but was still present in the spirit, leading and inspiring.

If the compilation of a formula in the very words of Jesus be thus at once inadequate and too comprehensive, the only alternative seems to be to accept in a broad and modified way one of the early formulæ of the Church. Of the creeds accepted by the English Church, the so-called Nicene Creed is to be preferred to that called the Apostles' Creed, because it has had far more general acceptance in the Church, and although it seems more abstruse, it is really nearer to actual modern beliefs. It lays less emphasis on historic facts which may be disputed, and more on Christian doctrine.

I say the 'so-called Nicene Creed,' because, as is generally known, it is not that formulated at the Council of Nicæa, but an expansion and modification of it. We may fairly leave it to some learned committee to decide what is the best and most authentic form of that creed. Broadly speaking, we may regard it as the best and most authoritative expression of Christian belief formulated by the early Church, at the time of the passing of the ancient civilization. There is, however, one clause in the creed as it stands, 'proceeding from the Father and the Son,' which is not accepted by any of the eastern churches. It would obviously have, in deference to them, to be omitted. There are other clauses in the creed which are not accepted by anyone in a literal sense, or in the sense in which they were understood by the formulators, but it would be difficult to remove them without endless dispute, and unnecessary if adherence to the creed was general and historic, not individual.

The ancient and beautiful *Te Deum*, so familiar to us in the English Church, might be suggested as an alternative. It embodies similar beliefs to those formulated in the creed, but expresses them in a less formal way, and adds something which is more essentially Christian than any mere formula, implying sense of sin, and dependence every day on the divine help.

Neither of these statements of belief really includes the more important parts of Christian belief, those which arise out of personal experience, the keen hatred of sin, the desire of forgiveness, the hope of divine grace, the aspiration after eternal life. Such beliefs are embodied for the English Church in the articles of Religion. But these unfortunately are expressed in a language now mostly out of date. In any case, there could hardly be made, with any prospect of success, a scheme of doctrine on such subjects as these which would be accepted by all denominations of Christians.

Here Question IV comes in; and it seems to me the most important of all. In what sense are churches and individuals to accept the general formula, and when are they to repeat it? The Creed was not really meant, in spite of appearances, as a mere formula, to be received and repeated as a matter of intellectual assent. It was an attempt, however imperfect, to

enclose in formulæ the working belief of the Christian society. And it is only in that light that it has value. The Fathers at Nicæa did not assent 'I believe,' but 'We believe.' They tried to express the general view of the church. The 'I believe' of the English Church is most unfortunate, indicating an individualism in religion which is remote from early Christianity. If each of us studied the New Testament in a leisurely way, with all the critical helps of modern times, we should all arrive at somewhat different results, according to the intellectual and moral temperament of each of us. Every scholar knows that in matters of history and philosophy, complete intellectual agreement is neither possible nor desirable. But recent writers on psychology, have shown that a nation, a church, any organized society, has a corporate personality greater than the sum of the personalities who compose the society. The Creeds belong to societies rather than to individuals, and express corporate rather than personal beliefs. Complete personal acquiescence cannot be expected. Some may receive the Creed on authority and submit to it; but this is a very different thing from really believing it. What will happen in most cases is that individuals will have a respect for the Creed as a whole, and personally strongly believe in most of it. But as regards some clauses they are sure to have reservations. They will assent to it generally as belonging to the great majority of the Society of which they are a part, and with which they have strong sympathy.

In fact Christians have a right to move in this matter on the same lines as they move on in relation to the New Testament. We cannot even put the creed on a higher level than the Lord's Prayer, and other well attested sayings of our Lord. The English Church, in particular, places Scripture above the Creed, and affirms that the Creed depends upon Scripture for its authority. Yet our Church allows clergymen to declare only in general terms their belief in the authority of Scripture. Such general belief in any Creed accepted by a re-united Church is certainly all that any branch of it could require of laity or clergy. It is to be a bond to unite, not a test to separate Christians. It might be said or sung at the more solemn assemblies and festivals, or more often, according to the decision of the governing bodies of local churches.

Thus in the use of any creed the historic and general, rather than the individual point of view is important. Its acceptance would really show an adhesion to the main body of Christians, a claim to continue the life of the early Church, an eagerness to be a part of the body of Christ on earth, rather than any mere intellectual or historic view. In no other way can unity among freely thinking and intelligent men be secured.

From Sir William Ashley, Ph.D., Vice-Principal of Birmingham University, and Churchwarden of Birmingham Cathredral.

It is difficult to be brief without seeming to be peremptory. But the risk must be incurred, if the answers to the questions of the Continuation Committee of the World's Conference on Faith and Order are not to swell to the proportions of an essay.

1. The only faith in which it is necessary that the Church of Jesus Christ should be united is the Faith of Jesus Christ Himself: and that can be sufficiently collected from our Lord's own prayer.

But this principle does not exclude the possibility that the several

national or denominational branches of the Church might, profitably for themselves, make use of 'symbols' more or less special to themselves. The only practicable ideal, for a long time to come, is unity and diversity.

2 and 3. It is not necessary that the common Faith should be stated in the form of a Creed; since it is better expressed in the language of devotion than in the language of philosophy or history.

4. The proper or improper uses of a Creed depend on the character of the Creed. A Creed composed in our Lord's own language, and breathing the spirit of aspiration and trust, might well be used in many connections. But the only proper use of the existing Creeds, or others like them, is as significant historical documents, to be explained and commented upon by qualified expositors at appropriate times. They are unsuitable for congregational use in public worship. And if—though this is undesirable—they are employed in the rites of admission either to the Church or to the ministry, the formula of adhesion should be of a very general character.

From the Right Hon. Lord Charnwood, sometime Tutor of Balliol and M.P. for Woodstock, author of *Abraham Lincoln*. Member of the Church Assembly, &c.

1. A Christian is one who seeks to be a disciple of Jesus Christ, and while his theory as to how or why our Lord can claim his discipleship is unimportant, his readiness to find in our Lord's teaching, life and death the guide of his life and the light of his mind is vital. Correspondingly, a branch of the true Church is a body of men and women who are in fact associated together to help one another in this fellowship with, and following of, Jesus Christ. Its articles of belief are relatively unimportant, but that its real aim should be the discipleship of the actual historic Jesus Christ is vital. If this be let go, the very essence of Christianity is liable to assume the form of a mere philosophy, which is for a cultured few, or an ethical code which, as such, is necessarily imperfect and negative. Churches re-uniting must be able to recognize one another as offering some guarantee of permanent loyalty to Jesus Christ. I think that the possession of some sort of ordered ministry and the use of the sacraments of Baptism and Holy Communion—simple institutions which seem to many people to have been prescribed for this purpose by our Lord Himself—must be taken as requisites of every Church with which as a Church (and not with its members as individuals) such association as can be called re-union is possible. I think nothing more is requisite. But I do not expect all Churchmen to accept this, or desire to delay all measures of union till they do.

2. The use or avoidance of a Creed seems to me one of the chief instances of those differences of custom which should be no barrier to co-operation or to the sense of union between Christian bodies. Some of us (including myself) like the use of such a historic document as the Nicene Creed, apart from our literal acceptance or rejection of certain articles in it. To others any such formulation of belief would be jarring, apart from their belief or disbelief of any article in it, because it is a formulation of belief. This ought not to be regarded as a difference of faith, nor (since people who like a Creed do not always believe all of it) would any purpose really be served by regarding this matter as fundamental.

3. If, however, as is likely, most people would like to see some standard of belief set up by every Church with which they were in any sort of union, I suggest the answer in the Catechism, to the question, 'What dost thou chiefly learn in these articles of thy belief?' as a model which it would be hard to surpass.

4. But, I think that the real place of a creed is in the worship, more particularly in the Eucharist, of the Churches which like such formularies, and that the use of any creed or articles as a test of Church membership will always fail to accomplish the purpose for which it is really intended.

From A. CLUTTON-BROCK, ESQ., author of *The Ultimate Belief*, *Studies in Christianity*, &c., &c.

1. The value of a re-united Church would be in its diversity. We have not now the need for a strict uniformity which was imposed upon the Early Church because of its desire to differentiate itself sharply from all kinds of paganism. The trouble with modern Christianity is that its dogmas no longer express its unity of faith. They only express diversity, in the main obsolete.

2. I believe that a statement of this unity of faith is needed, but:

3. I do not think that any of the existing creeds do express the real Christian unity of faith. What is needed is a new creed that shall express, in current terms, that unity.

4. The use of a creed is that people know whether or not they really agree with the body professing that creed. This function is not performed by any of the existing creeds. On the contrary, the aim of most Christians, who wish to remain members of the Church, is, by some means or other, to accommodate the statements of the existing creeds to their real beliefs. The production of a real and efficient creed would be difficult, but it is, I think, a necessity.

From G. G. COULTON, M.A., Fellow of St. John's College, Cambridge, author of *Social Life in Britain from the Conquest to the Reformation; Christ, St. Francis and To-day*, &c., &c.

I should find it difficult to answer these questions from any but the most definitely opportunist standpoint. For many centuries, nearly all the Churches have claimed to base themselves upon 'historical' grounds, of which some never did come within the domain of history proper, while others are increasingly regarded by historians as unproven, or even disproved. Therefore we of this generation have inherited a preponderatingly negative task; and, while we look forward to a higher constructive policy, we feel that none such can come so long as (to put it with brutal frankness) the bread and butter of a whole family may depend upon the breadwinner's continued acceptance of formulas which were designed for past generations. *For the present,* therefore, I should answer:

1. That we ought to welcome to our churches all who have any religion whatever: all who believe that there is a right worth fighting for, a wrong worth fighting against, and something infinitely higher than ourselves, to which we are brought nearer by common worship. However that man's religion, or ultimate analysis, may differ from our own, if he

believes that he comes nearer to God by worshipping with us, it would be unchristian in us to forbid him (Mark ix, 38). If such liberty be found mischievous, Christendom will certainly react from it in due time; we have enough faith in God and Christ to believe that. Meanwhile, the policy of exclusion having utterly failed, let us try a policy of inclusion which has far more Gospel authority.

2. To this I should answer: '*Desirable*, but not *necessary*.' Let us strive for a formula which will lead to unity; but, if all the formulas we can now think of are found to lead rather to division, then let us leave the problem to a wiser generation than our own.

3. If a creed must be used, I should be in sympathy with '*A Modern Churchman's Creed*'[1] (see *Modern Churchman*, Vol. VII, p. 157).

4. I look upon their proper use as devotional; certainly not as a test. The world is ripe, and over-ripe, for the abolition of religious tests. If the real effect of such abolition, as some tell us, would be to destroy all that now calls itself the Church of Christ, we for our part believe in a Christ who would rebuild this temple, and that the glory of this latter house would be greater than the former.

From ARTHUR GRAY, ESQ., M.A., Master of Jesus College, Cambridge, author of *Cambridge and its Story*, &c.

1. The degree of unity in faith to be desired in a re-united Church is neither more nor less than what is expressed by St. Paul in his letter to the Philippians. Exhorting them that they 'stand fast in one spirit' —not in one dogma—'with one mind, striving together for the faith of the Gospel,' the declaration which he proposes is 'that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' That declaration has the approval of our Lord Himself: 'Ye call me Master and Lord, and ye say well, for so I am.' The faith which Jesus found lacking in the synagogue and sometimes in his immediate followers He, at other times, commended in the Samaritan and the heathen. To Him it was the personal and direct link between himself and the individual who approached Him. Any other confession of faith he put aside.

2. No form of words can be so exact as to fit itself to the spiritual conceptions and intuitions of the earnest and thoughtful believer: nor can it be so comprehensive as to include the legitimately varying views of a congregation of believers, or of the diversely situated and conditioned 'parishes' of our Oecumenical Church. If such a formal confession were possible to-day, it would be outworn to-morrow. The faith—but not the formulary—is the same yesterday, to-day and for ever.

The answers to 3 and 4 follow from those to 1 and 2.

[1] We believe that God is Spirit, and they that worship Him must worship Him in spirit and in truth.

We believe that God is Light, and that if we walk in the light, as He is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and that God hath given to us eternal life, and this life is in His Son.

We believe that we are children of God, and that He hath given us of His Spirit.

We believe that if we confess our sins He is faithful and just to forgive us our sins.

We believe that the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever. AMEN.

From Cyril Norwood, Esq., Litt.D., Master of Marlborough College, Wilts.

1. I do not think that in a re-united Church greater unity of faith should be required than this, *viz.* that all should find the hope of humanity in the teaching of Jesus Christ, and regard themselves as fellow-travellers in the way. Agreement, therefore, should be required in fundamentals only. The re-united Church should be tolerant of all diversities of government and special teaching, so long as this teaching affirms, and does not deny.

2. I believe a statement of this one faith in the form of a creed to be both necessary and desirable: Christians must have some watchword and some token of allegiance.

3. It must be a much simpler creed than any which we have. I believe that it should lay down four propositions:

(*a*) The Fatherhood of God.
(*b*) The Divinity of Jesus Christ.
(*c*) The Fellowship of the Holy Spirit.
(*d*) The Brotherhood of Man.

The fourth I add because the creeds do not lay stress on positive conduct at any point: Christianity is not holding certain intellectual dogmas, but living a life. Of course you can't believe in the Fatherhood of God without believing in human brotherhood; but you must say so, and the test of your belief in God's Fatherhood will be whether you do as a matter of fact treat men as your brothers. My defence is Matthew xxii, 37—40.

4. I should like it used on special occasions, in our own communion, in Baptism, Confirmation and Holy Communion; not at Matins and Evensong, save on special festivals such as Christmas, Easter, Whit-Sunday, because frequency means commonplace.

From Sir Harry R. Reichel, LL.D., Principal of University College, North Wales, sometime Fellow of All Souls' College, Oxford.

1. 'Lord, to whom shall we go? Thou hast the words of eternal life.' St. Peter's ejaculation is the instinctive cry of the Christian soul. Personal devotion to our Lord as the final revelation to humanity of the Divine nature is the *differentia* of Christianity. This and not intellectual belief in a theological system is the meaning of Christian faith. Like all spiritual activities, faith involves intellectual operations, but its ultimate truths are spiritually, not intellectually, discerned. Theology stands in much the same relation to religious faith as psychology to friendship. The human mind will always endeavour, and rightly endeavour, to reduce to coherent intellectual system the phenomena of human life, in which are included those embraced in religious experience. Every generation, therefore, will have its own theology and its own psychology; but religious faith is as independent of the one as friendship is of the other.

2. It is impossible to avoid the formulation of a creed. If any society be formed, it must be for some object or ideal. This object or ideal must be expressed in words, and such expression in the case of religion is virtually a creed.

3. All that can be done is to see that this creed is as fundamental, as simple and as free from detail as possible. A good example of this, as

applied to a body of Christians, is the declaration of personal allegiance to our Lord which is, or used to be, made by members of the Christian Student Movement.

4. The use of a simple creed, as described above, apart from its necessity for defining the *raison d'etre* of the Christian Society, is of distinct value in public worship, through the sense of spiritual fellowship it tends to foster by concentrating the minds of the congregation in one transcendent moment on the central truth which is the cause of their existence as a society, and its life.

From Professor BETHUNE-BAKER, D.D., Lady Margaret Professor of Divinity, Cambridge, editor of the *Journal of Theological Studies*, author of *The Faith of the Apostles' Creed*, &c., &c.

I hold that a Church must stand for some definite convictions, and that these must be convictions capable of being stated as a creed. I do not think that the common convictions for which the Church stands could be stated by any selection of words of Christ, nor that they can be stated except in a form analogous to that of the ancient creeds—the implications of these convictions being left to be drawn out from them rather than expressed in credal form.

It does not seem possible or desirable to revise or re-write any one of the ancient creeds, nor to continue to use them for any other purpose than as devotional canticles and historical landmarks.

Yet the recitation of a creed gives point to the action of worship that nothing else can give, and a creed is of real value for the purpose of instruction.

I think that an adaptation of phrases from the ancient creeds, with perhaps some slight modernizations, might furnish a sufficient creed for a re-united Church—something like the following:

I believe in God, Maker of all things visible and invisible in human life,
And in Jesus Christ, His Son, our Lord, God manifest in human life,
Crucified for us, risen from the dead, ascended into heaven.
And in the Spirit of the Father and the Son:
One holy Catholic Church, one Baptism unto forgiveness of sins, one Eucharist, one Fellowship of the Faithful;
And in the life of the world to come.

But it would probably be quite impossible to get agreement as to any such creed.

From Canon T. H. BINDLEY, D.D., sometime Archdeacon of Barbados, author of *The Œcumenical Documents of the Faith*, &c., &c.

1. Nothing beyond personal devotion to our Lord Jesus Christ as the Supreme Revealer of the Love of God, and as Salvator Mundi.

2. The statement of this faith in a credal formula is neither necessary nor desirable.

Questions 3 and 4 do not arise, if these answers to 1 and 2 are accepted.

From the Ven. R. H. CHARLES, D.D., D.Litt., F.B.A., Archdeacon of Westminster, author of *A Critical History of the Doctrine of a Future Life*, &c., &c.

1. Faith is trust in a person, not belief in a doctrine, though faith must find expression in intellectual terms. Hence the degree of unity necessary appears to be faith in God as revealed in Christ in the greatest fullness possible in our humanity, and in the presence of God's Spirit in the hearts of men.

2. Yes, it is desirable if possible.

3. Possibly the Apostles' Creed re-edited in the light of God's subsequent revelation in man's spiritual experience, thought and history, and in science. Of the three paragraphs in this creed, the first can stand as it is. The third requires only the change of 'resurrection of the flesh' (*σαρκὸς ἀνάστασιν*) into 'resurrection of the dead' (*ἀνάστασιν νεκρῶν* as in the Nicene Creed), that is, a resurrection of persons, not of dead bodies. The second paragraph needs several changes, as in the phrases 'descended into hell,' 'ascended into heaven,' &c. The words 'the Virgin' and 'the third day' might be left out or, if retained, a footnote added that belief in the literal truth of these phrases was not binding on Churchmen. In the original form of the Nicene Creed, adopted at Nicaea, 325 A.D., there is no reference to the Virgin birth. It simply gives *σαρκωθέντα*, to which the Nicene-Constantinopolitan Creed of 381 adds *ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου*.[1]

4. The individual can assimilate only some of the truths that are possible to human experience. Hence the proper use of a creed is to embrace the collective spiritual experience of the Church. At the best even the collective experience of the Church is partial and but a faint reflection of the infinite range of truth to be assimilated in the blessed immortality beyond the grave.

N.B.—If the above changes and excisions are not made, then a note should be appended to the creed, allowing to those who profess it the right of re-interpretation in accordance with the growth of knowledge. This creed could then be the symbol alike of those who took every clause literally and of those who could not do so.

From the Rev. C. W. EMMET, B.D., Fellow of University College and Vice-Principal of Ripon Hall, Oxford, author of *Conscience, Creeds and Critics; The Eschatological Question in the Gospels*, &c., &c.

1. Unity of faith should be understood as the personal acceptance of Christ as Lord, Saviour, and supreme revelation of the Father, and of

[1] As regards these two clauses my position is not negative, nor yet can I say that it is actually positive. I am quite open to evidence, but the evidence is in my opinion not conclusive. The Roman Church has felt the miracle of the Virgin Birth to be *so unsatisfactory in itself* that it has been obliged to supplement it by another miracle of its own invention—that of the Immaculate Conception. But those who have come to know Christ, even in a very inadequate degree, feel no need of such. They do not accept Christ on the ground of such miracles as the Virgin Birth and the fiction of the Immaculate Conception. Even when they accept the former, they accept it because they believe that it is necessarily implied in their personal faith in Him. But it cannot be too strongly emphasized that 'a miracle does not prove the truth of a doctrine' (TRENCH, *Miracles*, 11th ed., p. 27). The doctrine of the Resurrection of Christ stands on a different basis. 'It was not possible that He should be holden of it' (i.e. death). The Gospel accounts of it possess evidential value, though they contain details that are not trustworthy.

the ideals which He embodied and taught. I should lay considerable stress upon the last clause, as removing the emphasis from orthodoxy of belief to a loyal readiness to work for the Kingdom of God.

2. Yes, on the understanding that it is not regarded as absolute or final. The true personal discipleship of (1) is consistent with a great variety of theological outlook, but the Church as a whole must attempt to work out the implications of her faith, and her best apprehension of this in any age may reasonably be embodied in a creed, always regarded as relative and subordinate.

3. The Nicene Creed is probably the best which is yet available. Granted the setting of the problems as they were presented in the first centuries, Catholic Christianity was right every time in its rejection of heresies, though they often contained suggestions of truth which it failed to follow up. But we should look forward to a creed of the future, which should not be the work of individuals or of one school; but, like the Nicene Creed, the expression of the best mind of the Church as a whole. This creed will probably be more scriptural in its phraseology, with greater stress on moral requirements and personal experience.

It may be pointed out that God is teaching to our age a better method of seeking for the truth, the way of fellowship as exemplified in the Faith and Order Conferences and many other similar gatherings. Unless we take a mechanical view of revelation, we must be able under these conditions to enter further into the mind of God than was possible in the atmosphere and personal intrigue in which the early formularies of the Church grew up.

4. A creed should not be regarded as a 'test' which must be accepted by individuals, whether laity or clergy, as a condition of membership or office, but as the general standard of the Church's teaching. It should not be the fence which must be surmounted in order to enter in the fold, but the goal towards which we work. This is the method of Christ, who began with personal discipleship.

It may be pointed out that in the Anglican Communion we inherit a system of which we reasonably try to make the best; it is another thing to expect Churches, which are now free from this drawback, deliberately to accept a new yoke. Further, the variety of the present situation provides safeguards; those who find themselves unable to accept the tests of any particular communion can now unite themselves with some other Christian body. A united Church, insisting, *e.g.* on the Nicene Christology as a condition of membership, would leave those who cannot accept it with no other refuge. Tests have really only been tolerable so far because of this variety; the more the Church becomes one, the less can it insist upon them.

From the Rev. F. E. Hutchinson, M.A., Hulsean Lecturer 1918—19, author of *Christian Freedom*, &c., &c.

I submit that the whole idea of *Credenda* to be required of members of Christ's Church is foreign to the mind of Christ, and is in a different category from the 'faith' or moral act of trust which He sought to elicit from His followers. No Church of the future, which insists on narrower conditions of discipleship than Christ Himself asked for, will deserve the name of Catholic.

There will always be a use for acts of loyalty in Christian worship; we need more of them, and some of them may well be framed from the New Testament, while others may be in the terms of our own day; the

latter we shall not expect to serve beyond our day, and we shall hope that they will be improved upon by those who succeed us. If they are cast in the form of hymns, like the *Te Deum*, the worshippers will understand that they are left free to appropriate them, as they do other hymns, in their own way. But if such confessions of faith, whether ancient or modern, are to be used as instruments of inquisitorial scrutiny, they will prove divisive to the end of time; whereas it is always possible to find unity in our common discipleship of Jesus Christ, and even to express it in common worship, provided that the individual believer is encouraged to enter into as full sympathy as he conscientiously can with his fellow-worshippers, with no expectation that they will all think alike. Difference in matters of opinion is no bar to very real fellowship in common life, and should be no impediment to fellowship in Christ's Church, where the desire to be in sympathy with one another should be at its maximum.

From the Rev. ALFRED FAWKES, M.A., author of *Studies in Modernism*, *The Genius of the English Church*, &c.

1. The unity required is, I think, that of the Baptismal Confession, on which the earliest creed was based. This should (I think) include the moral profession made in answer to the first, third, and fourth 'demand' in the Prayer Book Baptismal Service.

It would, I think, be well, mainly for historical reasons, to preserve the use of the Apostles' Creed, substituting 'body' for 'flesh' in the eleventh article (as is done in Morning and Evening Prayer). But, if this is objected to, the creed is too venerable a document to be tinkered up: and a simple Trinitarian formula, based upon it, might be used; such, *e.g.* as that given in the Church Catechism in answer to the question, 'What dost thou chiefly learn in these Articles of thy Belief?'

2. It is not necessary. But it is, I think, desirable. And, in the case of the Church of England, it fits in—like liturgical worship and the episcopal form of government—with the historical genius of this Church.

3. Either the Apostles' Creed, or some such Baptismal Confession as has been suggested in (1). Anything like a new creed would be a mischievous anachronism: mischievous, because questions of interpretation, which are (or should be) excluded in the case of a historical document, would be raised; an anachronism, because the age of creed-making is past.

4. Historical, as linking the many generations of Christians together; and devotional, as presenting a concise reminder of the things eternal. Creeds are not limits set to theological thought; on the contrary, they are products of theological thought, which devours its offspring. And, as our Article viii states, they are secondary to and dependent on Scripture. So that, on the one hand, 'although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so, besides the same ought it not to enforce anything to be believed for necessity of salvation' (Article xx); and, on the other, new knowledge of Scripture necessitates, in certain cases, new interpretation of the creeds.

From the Very Rev. W. R. INGE, D.D., C.V.O., Dean of St, Paul's, Bampton Lecturer, Gifford Lecturer, &c., &c.

1. I do not see any possible basis of re-union between Catholic and Protestant Churches. The differences are fundamental.

2—4. I should keep the *Te Deum* and drop the 'Three Creeds.'

From the Rev. C. H. S. MATTHEWS, M.A., author of *A Parson in the Australian Bush*, *The Faith of an Average Man*, and editor of *Faith or Fear?* and *Faith and Freedom*.

1. Personally I do not think that there is any hope of permanent re-union, except on a very wide basis. There must, it seems to me, be a common faith in Jesus Christ as the one Lord and Master of us all, or we should have no right to call the Church Christian at all.

It follows that we must be prepared to use the Paternoster together, with all that that implies of unity and of belief as to the true character of the God and Father of all. And re-union is obviously only to be looked for by those who believe in the power and the guidance of the Holy Spirit. This obviously involves in itself a unity in faith. And further, there can obviously be no desire for *organic* unity without the underlying belief that the Church is ideally a visible as well as an invisible fellowship.

2. I am inclined to think that some credal statement will be found to be necessary for the Church as a Church. But I believe that the speaker at the Geneva Conference, who said that 'Creeds in the past have been, not unifying, but dividing,' is right; and I think that a new creed, 'the shorter the better'—to quote another speaker at the Conference—possibly in the actual words of Scripture, would be a better basis for re-union than any ancient creed.

3. I have already answered this question in part, but I want to add that I see no reason why the Nicene Creed should not be accepted as Dr. Anderson Scott would accept it, as an historical document to be re-interpreted continually, in the light of 'all the experience and powers of interpretation of experience given us by God in the last fifteen centuries.'

4. The true use of a creed seems to me to be as a symbol of our unity in time of worship. It certainly should not be used as a test of individual orthodoxy, either for laity or ministers. The logical issue of such an attitude as that taken up by Bishop Gore at the Conference seems to me to be to render utterly impossible any re-union at all.

From the Very Rev. H. RASHDALL, D.D., D.C.L., LL.D., D.Litt., F.B.A., Dean of Carlisle; Bampton Lecturer, 1915; author of numerous historical, theological, and philosophical works.

1. I do not think it possible to answer this question in an abstract form. When a question of actual re-union between the Church of England and any other Church or Churches arises, I should welcome re-union on any terms which did not further narrow the doctrinal basis of the former: and I do not think that in the near future any such re-union would be possible which did not involve the acceptance of at least the Apostles' and the (so called) Constantinopolitan Creed. That is of course a very different thing from saying that those Creeds are to be regarded as for all time the only possible basis of Christian union. If the question be not of re-union, but of such mutual recognition as is implied in occasional interchange of pulpits and occasional inter-communion, I should greatly regret that the recognition should be confined to Churches which formally accepted these two creeds, and I do not think it would be a very hopeful policy to attempt to draw up a doctrinal minimum, the acceptance of which should be a condition of the mutual recognition. For

this purpose no common statement of belief seems to be required. Whether a particular Nonconformist minister should be invited to take part in an Anglican service and whether a particular clergyman of our Church should accept an invitation to take part in a Nonconformist service are questions which could best be decided *ad hoc* by the clergyman issuing or receiving the invitation with the approval of his bishop.

If the question be one of some co-operation or federation closer than this, but falling short of actual re-union, the necessity of a common creed would depend upon the nature and closeness of the co-operation or federation proposed.

2 and 3. My answer to these two questions is implied in my answer to Question 1.

4. A creed or confession of faith is required:

(*a*) As a Baptismal Creed to be accepted on admission to the Church.

(*b*) For use in worship.

(*c*) For acceptance as a condition of admission to the ministry.

For all these purposes I should look forward ultimately to the adoption of some simpler formula than the existing creeds. I do not think that at the present moment there is any chance of such a simplified creed being accepted for any of these purposes, but it might come for the first two earlier than for the third.

From the Rev. C. F. Russell, M.A., Headmaster of King Edward's School, Southampton, and sometime Fellow of Pembroke College, Cambridge, and Assistant Master at Harrow.

1. The degree of unity in faith in the re-united Church as a whole is necessarily measured by the condition required to be fulfilled for Church membership. This condition ought to ignore the gradually developed doctrine of the Church, however true and important in itself, and to be as like as we can make it to the Lord's own test of discipleship. This simply involved the acceptance of Himself as Master and Teacher. Inasmuch as His teaching proclaimed that love was the principle of life, and thus was both (*a*) the essence of the Divine nature, and (*b*) the ideal of human conduct, I should be in favour of making explicit in the test for Churchmanship this conception of the character of God and this interpretation of goodness as consisting in the service of men.

2. I think a statement in the form of a creed is necessary.

3. No existing creed would serve the purpose of (1). We need a new formulary after the manner of the following:

> 'I believe that God is Love; I accept Jesus Christ as my Master and Teacher; I acknowledge that it is the will of God that I should love and serve my fellow-men.'

4. Such a confession should be required from persons to be baptized, confirmed, ordained, or consecrated, as the necessary and sufficient test of orthodoxy. It might well be used on special occasions in corporate worship, but it should not be a necessary part of the services on ordinary occasions. Its position in the Prayer Book should be such as to show that it was regarded as fundamental not only in Christian worship, but in all Christian life (*e.g.* it might be printed in the centre of the first page, the rest of the page being blank).

THE SIMPLICITY OF NEWMAN, OF SPURGEON, AND OF MARTINEAU

By the Rev. HUBERT HANDLEY.

NOT many persons living have heard a sermon from both Newman and Spurgeon, and a speech from Martineau. Among the few who have had that privilege, I am one. And it may possibly interest some Modern Churchmen to read the impressions stamped on the memory of a Modern Churchman by that experience.

I say 'impressions,' and I will try to write some of these down. But there is one impression underlying and enveloping the others. It is the impression of a noble characteristic common to these three noble Christians. The characteristic strikes you at once as each one of them stands up and begins to speak. It is his *simplicity*. It is the ease, naturalness, directness, unstudiedness, absence of affectation, of mannerism; loss of self-consciousness and of egotism in something else, in a great cause, or, as each one of these three would probably prefer to say, in a Great Person. 'It is not easy to define simplicity,' writes Pére Grou, 'and yet it is the source and fulfilment of God's Perfections, and of all perfection in the interior life . . . The more our souls can approach to such simplicity, the nearer they are to Him.'

I

Easter Sunday in 1879 fell on April 13th. On the Saturday, Easter Eve, I read the announcement that Father Newman (it was about a month only before he became Cardinal) would preach on the Sunday morning in the Oratory at Birmingham. I travelled to Birmingham for the Saturday night, and on Easter Morning found my way to the Oratory—an unpleasing edifice, so far as I remember, not worthy of the hand of Rome in its scattered, but often stately and distinguished, buildings. And, indeed, Birmingham itself, thronged and commercial, with a certain unromantic opulence at Edgbaston and a certain grimy poverty in many other parts; public-

spirited, indeed, and with a robust belief in education and 'progress,' but at that time Radical; its political leaders Bright and Chamberlain, its religious leaders George Dawson (then lately dead) and R. W. Dale—Birmingham was surpassingly unsuited to a man whose leading intellectual and moral trait is said to have been that he was, in no bad sense, 'fastidious.' Anyhow, there Newman was; and on that Easter Morning there in the pulpit of the Church of St. Philip Neri he stood. Look at him for a moment. This man is worth looking at. For me thoughts and memories crowd in; his help to my inmost being in those days of religious disturbance, when the foundations were shaken, on leaving Oxford; his word of succour then; the voice of the prophet in those *University Sermons;* his *Grammar of Assent* insisting, with such persuasiveness, that men become religious 'by personal, not by logical influences'; the story of the *Apologia;* the quiet allurement of unworldly goodness in the *Parochial and Plain Sermons,* such a sermon, for instance, as that on 'Christian Manhood.' It was not the details of Newman's later beliefs, his opinions, say, concerning the blood of St. Januarius, which interested many of us; it was his massive belief in God, which you caught from him; he walked at ease, at home in the Unseen, and, if you knocked, he opened to you, for all your doubts and for all the hard materialism in life around you, the door. Well, there he stood. He had been scrupulous, during the preceding service, in the small, outward acts of ceremonial and devotion and now, *sent* as you felt and he felt, he is going to speak the Word. What did he say? Here are my brief notes taken at the time:

> 'That day was the joy of the believer and the scorn of the infidel. No one could believe in the great event of that day without faith and the grace of God, which came by prayer only. This age thought it had some wonderful influx of knowledge which exposed the impossibility of miracles. There was always enough knowledge of that kind. There was always this scorn and incredulity of the unbeliever.
>
> 'See, for instance, the treatment of St. Paul by the Athenians, who were, as educated men are now, so apparently "candid, so anxious to hear what could be said on all sides," who were quite willing to let St. Paul have his try to add another to the many (false) gods at Athens, who welcomed any new subject of discussion, who with their great reasoning powers were so ready to reason on these matters on which "men can't reason." They so mistook St. Paul; they were so far from understanding him; that they thought the Resurrection he proclaimed was a new goddess. That is how the men of science

and literature appreciated St. Paul's teaching. And in our day the same errors were committed by men of really vast power in their own line—but not in matters of religion.

'The world, said Dr. Newman, while it goes on its own way will *not* believe in our Lord and Saviour Jesus Christ. It can only be by the gift of faith which comes by prayer. Men come to us, he declared, and state their difficulties, and we ask them "Have you prayed? Have you asked God's help and guidance in prayer?" And because we won't talk to them in these matters on their own level of reason, they go away thinking there is nothing to believe or to profess.

'Towards the end of the sermon the preacher earnestly dwelt upon trust in God as a sure Rock amid the trials and disappointments of life, and said most impressively that, whatever else failed, there was One who through life never failed—our Lord and Saviour Jesus Christ.'

The manner was most venerable. The figure was that of an old man of 78 years, frail and slightly bowed; the well-known aquiline profile had not lost its distinction; the features, wrinkled indeed and worn, were still alive with sensibility, and they lit up with a beautiful radiance when the lips were uttering some ardent belief. Perhaps the most surprising and arresting mark of the delivery was the long pauses. The preacher spoke a sentence or two of simple, earnest assertion. Then came a pause of, perhaps, a quarter of a minute or more. Then came another group of sentences—perhaps a larger section this time. Then a longer, or a shorter, pause. It reminded one of the tradition that St. John in old age repeated to a circle of hearers, evidently with pauses of some such kind, the precept, 'Little children, love one another.' But, beyond all, about Newman and within there seemed to shine that light of *simplicity* which is, perhaps, the prize of Christian character, and which to us ordinary men and women is so fascinating in its attraction and so tranquil in its power. *Si oculus tuus fuerit simplex: totum corpus tuum lucidum erit.*

II.

Charles Haddon Spurgeon was born at Kelvedon, Essex, in 1834. At about the age of 17 he became pastor of a Baptist Church at Waterbeach, near Cambridge. Two years later he accepted the pastorate of a Baptist Church in Southwark; and in 1861, aged 27, he moved with his congregation to the famous tabernacle in Newington. A competent biography of him has lately appeared. He wrote much. His Commentary on the

Psalms is full of religious treasure; critically very defective, it exhales, through the medium of a humble, unlearned theology, the thoughts of a spiritual genius. His *Lectures to My Students* abound with unction, humour, quaint wisdom, pithy sayings. What a view, for instance, of *vocation*!

> 'If any man in this room could be content (instead of becoming a Baptist Minister) to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth let him go his way . . . "Do not enter the ministry *if you can help it*," was sage advice.'

Again, as to conventional Christianity:

> 'My great difficulty is the neutral man—the half-and-half.'

In another sphere his devotional work excelled. *Morning by Morning*, or *Daily Readings for the Family and the Closet*, lies before me, dated 1865. It consists of one page a day of meditation on a short text from the Bible. This copy belongs to the hundred and fifteenth thousand. There is a companion volume, *Evening by Evening*. But, of course, it was as a preacher that Spurgeon rose to his highest stature and influenced, during many years, tens of thousands, probably hundreds of thousands, of lives in the English-speaking world. These sermons of his, spoken and afterwards printed and sown broadcast, were, whatever their blots to the eye of the Christian historian and philosopher, to plain folk 'wonderful words of life.' The man was so real: he mastered other people. For instance, in the fine sermon, *Coming—always coming*, he says:

> 'Modern Christians remind me of our boyish days, when we went to bathe in the sea, and used to dip our toes in the waves, instead of taking a plunge head first. Throw your whole soul into religion, and allow the glorious waves of everlasting love to go right over your head, and then dive and swim in that sea which is bottomless, and rejoice in the Lord with all your heart. But this mere dabbling about with *goody-goody goodliness*, instead of the grand old godliness, makes professors all of a shiver.'

Well, about the year 1880, on one Sunday morning I went to hear this man preach. The tabernacle was peculiarly ugly; it was a challenge, an affront to all lines of beauty and grace of ornament; rectangular, capacious, æsthetically expressing the very dissidence of dissent, a portent of utility—it yet was a temple where souls were stirred, where goodness from heaven

reached struggling men and women and made them glorious and changed their destiny. At the hour, Spurgeon mounted the stairs with the balustrade to the platform. He, again, is worth looking at as he stands there. It is a homely figure, of moderate height; clad in black broadcloth, a frock coat, I forget whether a black or a white tie. The features are distinctly what is called 'plain'; the beard is short and scrubby; the hair is black, rather long, straight, parted and brushed in calm disregard of fashion or smartness. Yet there is a softness in the eye; a beautiful serenity in the face; and, when in a few minutes you see the smile and hear the humane, melodious voice, you feel that confronting you is a man most lovable. I have but a vague recollection of the sermon. It dealt with faith. Spurgeon put out his hand and bade us fancy in the hollow of it a few seeds. He gently shook or agitated his hand, so that the imagined seeds trembled. They were little, inconspicuous, unpromising objects, in effect, he said. Yet their potentialities were immense. They might become a plant, a crop, a field of corn; they might cover an estate. So was faith: its works, its issue might be great beyond calculation. That is the pith of what I remember; and, so stated, the doctrine has value and mercy for all schools of Christian thought. But Spurgeon entangled it with what I believe to be narrow and impossible theological implications taken largely from 'the wrong St. Paul'; and I, a young man tossed in the waters of modern religious perplexity, found in that distress no rescue or help from the preacher whatever. But I found in him elemental *human* help, elemental spiritual example. This man had in his own way found out God, and he was consumed with the grandeur of the discovery; he was full of it; it ruled him, it illuminated him; it gave him his power; and, the point in this short article, it enabled him to rise right above vanity, self-consciousness, mannerisms and the very first temptations of pretence, and to be *simple*.

In *The Times* of February 8th, 1892—*The Times* of its great days—was a magnanimous leading article on Spurgeon. It was a frank tribute from the educated world to this uneducated preacher. It apologised for George Eliot's cynical depreciation. It set up a comparison between 'two great Eng-

lishmen' then lately dead—Spurgeon and Manning. It kept urning the balance in favour of the single-minded, rude Puritan as against the cultivated, versatile Ultramontane:

> 'It was rather a social than a spiritual force that men discovered in Manning . . . Spurgeon, on the other hand, was primarily a great spiritual force, perhaps the greatest individual force of this kind that our generation has witnessed. . . . His funeral will be made almost a national occasion, and all good and devout men, without distinction of faith or sect, will stand in spirit round his grave.'

III.

One afternoon in the early eighteen-nineties, G. J. Romanes ectured in Sion College. The hall was full. The subject I nave forgotten, for I went to hear the man rather than the lecure. I have tried to look it up in the *Life of Romanes* and n *The Times* of the period; but of this meeting there appears o be no record. The matter of his address, however, was ome question of natural science then fresh and keenly discussed—a question comparable with that of the inheritance of cquired characteristics, the denial of which is mainly associated with the name of Weismann. I speak as a child on hese high problems: but some such question as that, hotly proposed, hotly contested, was the subject of Romanes's address. He took the progressive, radical view; the view which seemed to endanger certain great spiritual interests. The lecure was followed by debate. A tall, stately figure came forward. It was Dr. James Martineau. The homage was at once paid to him of a respectful, hushed attention. I shall never forget the charm of that presence; its majesty, its modesty, ts simplicity. Martineau took the conservative view; or, at least, he appeared to support biological tradition where the new nypothesis seemed to cut at religious truth. But it was done with a blend of courtesy and authority, of scientific deference and personal inspiration which awoke in you a feeling of filial affection towards the aged prophet. I was just old enough to remember how Martineau had taken the same line, with marked effect, in surmounting some materialistic implications of Professor Tyndall's famous address at Belfast as President of the British Association in 1874. Martineau's speech was effective now. Romanes replied chivalrously, retaining his position in

his own field, but with the colour suffusing his words of reverence for the old man.

The interesting fact is that in this type of Christian, too, when he is great enough, we find the jewel of *simplicity*. We have seen it in the Institutional or Catholic believer, Newman; in the Evangelical or Mystical believer, Spurgeon; now in the Rational or Liberal believer, Martineau. I do not pretend that Martineau's Christian belief, profoundly as I honour him, is to me adequate; it is, I hold, not in the central stream of Christian consciousness flowing through the centuries in relation to the Eternal. But I hail him as a great Christian. Of his philosophical achievement I cannot speak; I am not qualified, and I have not read his larger works. I know something of his less formal, less systematic writings and the *Life and Letters* of him by Drummond and Upton. Throughout I remember his vision, his piety, his lofty estimates, his masculine logic; his encouragement, moreover, to some of us unlearned, stammering believers who approach the Most High through the gates of mysticism— 'In the very constitution of the human soul,' he tells us, 'is provision for an immediate apprehension of God.' But, of course, distinctively he is a man of *mind;* his differentia, his eminence is intellectual—the intellectual exposition and defence of religion. If he discovered his religion as a seer, he protected it as a thinker. This man was a commander in the realm of the understanding; he was the champion of a mentally virile Theism; he met clever and erudite assailants on their own ground; he could, with extraordinary force and grace of diction, give to inquiring Englishmen a reason for the faith that was in him. In him, therefore, the simplicity which in his presence and demeanour at once captivated you, was a doubly precious fruit of the Spirit—doubly precious because, owing probably to the plain man's awe of the *savant*, it was unexpected. Yet why should it be unexpected in a teacher who, with superb humility, stops half-way through his *Study of Spinoza* to approve this 'fine remark' of Rénan: *Rien ne vaut l'estime des petits; leur jugement est presque toujours celui de Dieu?*

MYSTICISM AND RATIONAL THEOLOGY

By the Rev. C. J. SHEBBEARE, M.A., Rector of Swerford, Select Preacher in the University of Oxford 1917—1919.

WHAT is the relation between Rational Theology and Mysticism? For those for whom theology is primarily a branch of philosophical study, this question is important. In view of the growing interest which Mysticism now excites, it is even urgent. Is mystical religion a mere idle fancy? Is it an attempt to gain religious conviction and satisfaction without the labour of hard thinking? Is the mystical consciousness a sort of Coward's Castle—a safe refuge where the arguments of the unbeliever cannot touch us, because we have private grounds of belief which the stranger cannot expect to grasp? Or, on the other hand, is Mysticism a phenomenon worthy of respect? We all admit—in art, in physical science, in common life—the validity of certain unreasoned convictions. The unreasoned is not always the unreasonable. Except, indeed, within a very narrow sphere, no one of our convictions is completely reasoned throughout—a completely logical deduction from self-evident principles. Can Mysticism justify itself, then, by comparing itself with admitted examples of unreasoned knowledge? It seeks, we shall be told, not knowledge so much as love, holiness and peace. Yet we should degrade Mysticism immeasurably if we spoke as if it sought no increase of knowledge at all; as if it were a mere emotional play, a mere sentimental embroidery upon a foundation of doctrines accepted on independent grounds. If then the mystic, as a mystic, claims to know God, can we admit his claim? We can give no satisfactory answer to this question till Mysticism has first been defined, and till we have enumerated also some of its chief varieties.

A definition, wide enough to cover all the admitted types of mystical thought and feeling, it is not quite easy to frame.

In the newspapers, as we know, Mysticism is used as equivalent to 'dabbling in the occult.' But we may dismiss this use of the word as journalistic and not literary. In modern literature, as distinct from journalism, the usage seems fairly uniform and consistent. Mysticism signifies some type of mental attitude which seeks contact with God—or with the Ultimate Reality—by direct and immediate means, without reliance on chains of thought, and perhaps also to the exclusion of intervening helps and channels of every kind. 'I know God,' said a mystic, 'as if I had touched Him with my hand.'

We may distinguish the mystical consciousness by contrasting it with its extreme opposite. Nothing could be more unmystical than the reasoning throughout the greater part of Paley's *Natural Theology*. Contrast the way in which Paley and the mystic are affected by the same object. On the composition of a shell, or stone, or flower, the disciple of Paley founds an intricate argument. The absence of chance suggests design, and design suggests a Designer. To the mystic the flower is a sudden vision of transcendent loveliness, a message from God and a revelation of His glory. 'Every common bush' is 'afire with God.' God is seen 'in the star, in the stone, in the flesh, in the soul, in the clod.'[1] If these natural objects reveal in this direct way the wonder of God's presence, we arrive at a somewhat more Pantheistic conception of nature than most men have succeeded in gaining from the argument from design. 'In God we live, and move, and have our being.'[2] By such Mysticism the normal religious man—accustomed to found his faith on the Bible, on history, on Creeds, on his teachers—is at once attracted and repelled. Mysticism charms him by its sense of intimate communion with God: it startles him by its individualism. Perhaps, then, the only satisfactory definition of Mysticism is a definition which employs the technical philosophic terms, 'immediate' and 'mediation.' The mystic seeks immediate contact, immediate intuition. He dispenses with chains of reasoning, with intermediate links between the mind and its conclusion. But to dispense with mediation absolutely would be to dispense with

[1] Browning, *Saul*, xvii.

[2] Acts xvii, 28.

all distinction—for there is mediation whenever in any sense we know anything *through* anything else—and to dispense with distinction is to abolish consciousness. The mystic usually, therefore, does not seek to abolish intermediate links absolutely. Let us define him, then (tentatively at least), as one who in seeking God wishes to dispense with intermediate links and channels where normal men use them.

Consider this definition in relation to Mysticism of various types. We will take these types in an ascending order: that is, in an ascending order of mystical character, not of religious worth. It is often the simpler types of Mysticism which would seem to possess the highest religious value.

(1) Let us begin with the humblest, the least philosophic type of all. There has recently been published the diary of a Roman Catholic religious, translated from the French and edited by a well known writer, under the title of *Sister Gertrude Mary, a Mystic of our own days*.[3] The diary bears the stamp of entire sincerity and truthfulness. It is the record of a life of work, devotion and suffering. The chief characteristic of the experiences it tells is the occurrence of visions of a peculiarly vivid type, visions which mingled with the everyday life of the diarist. For example, the Infant Christ would enter the room where she was at work, would leap upon her knee, would embrace her in His arms.[4] The visions are free from any touch of morbidity. There is nothing in them to suggest that they arose from disappointment of the maternal instinct. They do not appear to have interfered with daily work, or with a sane and even prosaic view of ordinary occupations. The writer retains, above all, the sanity of a complete humility. It may be said that these events which she records are hallucinations of a fairly familiar type. That they were hallucinations in a sense the diarist herself would probably have admitted. She would have admitted that the Saviour of the world is no longer really an infant. But she would doubtless have replied

[3] Messrs. R. and T. Washbourn, 1915. The diary is a selected portion of a longer autobiography.

[4] Pp. 81-85.

that through these hallucinations God was conveying a real message of strength and comfort to her soul. If the visions formed together such a connected whole as appears to have been the case, such a view of them would at least be capable of rational defence. But we are concerned for the moment with our definition. If these visions conveyed any knowledge of any sort, any increase of faith or conviction, then this knowledge came by direct means. The usual intermediate link—the usual argument, 'this is taught by the Bible or the Church'—is lacking in this case, and therefore our tentative definition is in a measure satisfied.

(2) We may come now to symbolic Mysticism. It may well be maintained that though, in the extended use of the word Mysticism to which we are accustomed in modern times, symbolic Mysticism appears as only one minor variety of a general type, it has historically the first title to the name. Symbolic Mysticism would cover the mystical use both of natural and artificial symbols. It would cover also the mystical interpretation of Scripture. Here the interpreter drops the usual intermediate links, the commonsense means of interpretation—the grammar, the dictionary, considerations of scholarship and history—and leaves the Bible story to be interpreted by its direct resemblance to inward experiences in the soul of the interpreter himself.

This mystical attitude becomes more interesting still when nature, and human life as a whole, are conceived as symbols, or a symbol, of a higher and unknowable reality. 'He was a mystic,' says a modern novelist of his hero, 'and carried parallels too far, perhaps. The earth to him was a mirror in which the heavenly pattern, blurred in the process, was reflected for our learning.' Here, no doubt, we must draw a distinction. We may any of us, without being mystics, use parallels for our own purposes. We may compare the relation of God to man with the relation of a father to his child. This is a profoundly important religious thought, but not in any special sense mystical. But if a man's temperament is such that he is always looking for parallels of this kind—if it is his theory that earthly things *exist in order* to symbolise religious truths, that there is

some mystic union binding together the seen and the unseen, still more if *without* a theory these parallels are always suggesting themselves and are accepted by him as significant, because he has not only a mind absorbed in heavenly thoughts, but also a passionate sense of the fitness of earthly objects to express them—this man may be called a mystic. It is not uncommon to find men with whom definitely religious conceptions—the heavenly path, inward purity, growth in grace, devotion to God—are perpetually present, and with whom the frequency of physical parallels to these spiritual truths—the fitness of water to express purity, of the growth of vegetation in spring to symbolise the inward resurrection, and so forth—seem a real witness to the reality and value of these spiritual facts. Berkeley's *Divine Visual Language* is a piece of elaborate philosophic reasoning. The mystic may without argument feel that God is always speaking to him in nature and, in especial, through the constant parallelism which he notices between physical and religious truth. Keble wrote:

> 'Tis only sin
> Forbids us to descry
> The mystic heaven and earth within
> Plain as the sea and sky.'

We shall not all of us agree. The lack of the mystic temperament, we may hope, is not sinful. Yet unless these parallelisms and congruities are purely accidental—unless such Mysticism is mere emotional play, devoid of intellectual value—the lack of the mystical temperament may involve a real lack of insight. Can we, then, dogmatically assert that there is nothing more than accidental parallelism here? In such a phrase as 'the continual dew of Thy blessing,' do we not perhaps learn by the comparison something of the character both of grace and of nature? Is it certain that in their resemblance there is nothing but what is superficial and external?[6]

(3) We may pass next to a type of Mysticism where, without any notion of symbolism, the material for the knowledge of

[5] *The Christian Year.* Septuagesima Sunday.

[6] For most men, the study of Physical Science—the analysis, say, of dew into its chemical components—is a better and even a more religious pursuit than the study of mystical parallels. Yet it does not follow that the latter are mere nonsense.

God is still thought of as furnished by sense-perception or imagination. Here belong those revelations of God at which we have already glanced, where God seems to be revealed in the beautiful or in the sublime. Here belong such experiences as those of St. Francis of Assisi, who hears music of such overpowering sweetness that he feels that if it continues his soul must pass from his body.[7]

(4) Somewhat different, again, is the case where God seems to be revealed rather in the stability of nature than in its beauty. This type of feeling is probably fairly common among religious people. 'I feel,' a man may say 'that God is all about me and around me: that the firm earth which bears up my body is not only a symbol, but an example of His love and care. Underneath me are the everlasting arms.' This sense of God's presence is in some respects identical with the scientific man's conviction of the stability and uniformity of the physical system. The conviction of the religious man may in any given case be as well able to defend itself as that of the man of science. There is also an element of 'immediacy' in both. The scientific man may often know no better than the mystic how to give grounds for the confidence which he nevertheless continues to feel.

(5) In Mysticism of another type the material is furnished not by the senses, but by feeling, especially by love. If the mystic employs erotic images, this parallelism is not different in principle from that which we have already considered. It would be a great misjudgement to suppose that the mystical use of erotic language implies that the emotions of the mystic are predominantly sensual. But the question here is not of erotic, but of philanthropic love, the love of God in the love of the brethren. 'We know that we have passed from death to life,'[8] that is, from darkness to God,[9] 'because we love the brethren.' The Johannine Epistle is called mystical first, one

[7] *Fioretti di San Francisco.* Della seconda considerazione delle sacre stimmati.

[8] I. John, iii, 14.

[9] *Cf.* I. 5, V. 19, II, 9, 10, &c.

may suppose, because the doctrines which it enunciates are enunciated without reason given: secondly, because of its passionate sense of the contrast between light and darkness: but principally, perhaps, because the writer is especially the disciple of love. The soul that is steeped in love—we are told—finds God near: since 'where love is there God is.' Is the mere thirst for God, then—the sceptic may quite naturally ask—any evidence for God's existence? 'But here,' the mystic may reply, 'I have not only the thirst, but the satisfaction. In the activity of work for the brethren, the thirst for God finds in some sense its rest.' The attitude of the mystic is, of course, very different from that of the Pharisaic philanthropist, satisfied with his own good works. His attitude is different, again, from that of the secularist, who 'believes in philanthropy and needs no other faith.' To find *God* in works of love is to find in those works something beyond the works themselves as they appear to a narrower view: just as to see God in beauty is to see more in beauty than lies in beauty itself. The symbol is somehow 'fused'—it is said—with the thing signified. Such language, it may be objected, describes a highly obscure intellectual process. The sceptic is certainly justified in enquiring rigorously into the theory of knowledge which such words imply. Yet, after all, in all the things of sense, when they become objects of thought, we see something more than mere sense can reveal. May not such a life, then, as that which is depicted in the Johannine Epistle be a genuine witness to God's reality? If we come into direct contact with such a life, we shall reasonably seek a theory to explain it; and unless the life of love seems to us a mere accident, without significance for our view of the world as a whole, that theory will be either Theism, or something nearly akin to it. Further, if we 'feel' the need of the theistic explanation, without possessing the capacity or the desire to give our reasons, we may fairly be called mystics, but it is not clear that we are thereby proved unreasonable. If—in the words of the Franciscan Giles—one felt continually a heavenly fire and sweet devotion of the Holy Spirit' with a happy, peaceful and sweet delight of soul,'[10] it would hardly

[10] *Fioretti di san Francisco.* Dottrina di Frate Egidio. XI. Translation in *Temple Classics*, p. 301.

be reasonable to say, 'This is mere feeling: if it is an eviden of anything beyond itself, it is at best an evidence of a plac temperament and a good digestion.' Indeed, just those wh know the Christian saint best, who have witnessed his faith an patience, who have seen the *efficiency* of his philanthropy an his piety, are least likely to find this physiological explanati sufficient. 'God,' said the mystic, quoted in a well known pa sage of Feuerbach's *Essence of Christianity*,[11] 'is an unutte able sigh lying at the depths of the heart.' The definition m be lacking in metaphysical completeness, yet we shall not dou (if the life of religion is known to us from within) that the m who framed it had some genuine knowledge of God. God known to him as an object of desire not fully attained. 'U attainableness,' 'inexhaustibleness,' seems to be a standi element in the very conception. Moreover, the 'unutterab sigh' is all the more impressive as an evidence, if the thi for God is at every moment a thirst also for the good of o brethren. Again, it is quite in harmony with the best traditio of religious speech to say that the very thirst for God is itse God: that as man seeks after God it is—in Pauline langua —the Spirit Himself who groans. The 'joy' of the ea Franciscans, in spite of superficial differences, has much common with that type of Evangelical piety which would asse that, even if the personality of the Holy Spirit is an inferen the *reality* of the Holy Spirit is undoubtedly an experienc that we have direct knowledge of that upward pressure in t soul, which is what we call primarily by this name. Such statement, if accepted, goes far to justify the mystic's cla to direct knowledge of God through love and the thirst for Go and the rest of soul and joy in which this thirst finds satisfa tion.

In a second article we propose to consider two or thr further types of mystical consciousness, and to enquire how a philosophical theologian may reasonably defend mysticis as a genuine source, though not necessarily the sole source, n even the chief source, of the human knowledge of God the Ultimate Reality.

[11] Miss Evans' translation, p. 121.

NATURAL LAW AND MIRACLE

II.

By the Rev. J. C. Hardwick, M.A.

HAVING dealt with the conception of Natural Law, we may pass on to examine the conception of Miracle.

There are three general attitudes which first require comment. These are (*a*) the animistic attitude, (*b*) mechanistic naturalism, and (*c*) an attitude which we may call 'interventionism.'

(*a*) The first of these is the primitive view for which, one might almost say, there are no miracles, because *everything* is miracle. All phenomena are interpreted in terms of arbitrary action by spirits: angelic, diabolic, or divine. This attitude is found in various stages from the most primitive animism, to the form it takes when 'spiritualised' by conceptions of ethical monotheism—the form which it took (*e.g.*) for the compilers of Mark and Acts I to XII.

(*b*) Mechanistic naturalism sees the universe and all its contents, animate and inanimate alike, as a vast machine running automatically and governed by unalterable law. It is an interpretation of existence in terms of mathematics. The conception of miracle is absolutely ruled out from this scheme; there is, there can be, no such thing.

(*c*) As for 'interventionism,' it is a courageous attempt to combine (*a*) with (*b*)—*i.e.* to make the best of two worlds, the world of *arbitrary*, and the world of *determinate*, action. This recognises the axioms of the mechanical view of nature (*i.e.* 'uniformity,' and so on), but holds that by an 'act of God' the ordinary course of events can be upset. 'The finger of God' can insert itself into the machinery and interfere with its operation as occasion may require. Thus we have a mechanical nature and an arbitrary 'outside God' occasionally readjusting the mechanism.

With regard to this last conception (*c*), and its relations to the other conceptions, (*a*) and (*b*), a few remarks are called for.

It is, as we saw, a commixture of two rival principles of interpretation; and therefore can only engender intellectual confusion. In the intellectual world, as elsewhere, you cannot

serve God and Mammon. Personality and Mechanism are, at bottom, mutually contradictory conceptions. And the attempt to devise a final interpretation of existence which shall satisfy both is vain. The one will eventually swallow up the other: the final result will be either personalism or mechanism.

Indeed the 'interventionist' theory is breaking down before our eyes. As an explanation of things it no longer satisfies that most easily convinced person, the 'plain man.' It has been killed by the war.[1] For occasions have recently arisen when 'interferences' might seem to have been called for but did not take place.

But 'interventionism' is not only practically unreliable, but theoretically unsound. It uncritically accepts and takes over the 'mechanical view' of nature (*b*), which scientists, as we were at pains to show last month, no longer regard as a complete account of reality. Thus we may consign this theory to its grave—*i.e.* to the Histories of Philosophy. It is no longer alive. It served a useful purpose in keeping the heads of religious people above water until the storm of Naturalism should be overpast. But there is no longer any need for it, because the mechanistic materialism, against which it was a serviceable protest, is no longer formidable. We no longer lie under that shadow; there is no need to demand 'interferences' to deliver us from the tyranny of the 'one law,' in the existence of which scientists no longer believe.[2]

But now we have to pass on to the discussion of a more difficult problem. 'Interventionism' in general having been examined, there remains a particular type of that theory (we may call it *β*) which no longer desires or expects 'interventions,' but looks back upon one supreme 'act of God' which did involve, in various notable instances, 'interventions' of an absolutely unmistakable, and therefore supremely evidential type.

This topic requires very careful handling. But we cannot avoid describing the modern scientific attitude towards it.

[1] *Cf.* an editorial remark in the *Modern Churchman* for January last: 'We venture to think that it was not the Liberal theologians, but the War, which killed belief in the miraculous.'

[2] *Vide* the previous article. A 'hierarchy of laws' has replaced the 'one law' of matter and motion. And what 'laws' really are, we know—or rather we do *not* know.

The modern scientist is without any preconceptions of an *a priori* character. He will, as we pointed out in the last article, believe *anything for which proper evidence is produced.* He readjusts his theories to suit his facts; 'must' has no place in his vocabulary.

In this detached attitude of mind, the scientifically trained inquirer approaches the Gospel narratives. Here he is faced by two more or less distinct classes of events, both of which may be termed 'miraculous.' (1) Events which *can*, and (2) events which *cannot*, be parallelled in contemporary experience. The scientist is bound by a principle of *method* (which is to be distinguished from any *a priori* metaphysical dogma, materialistic or otherwise) to interpret past by present experience. And the principle of method forces him to class things in this way.

Into the former class he will put healings, visions, prophetic utterances, and so on, as being similar in kind to contemporary phenomena classed under 'faith-healing,' 'spiritualism,' etc. Into the latter class he will put events of a rather different character, sometimes called 'nature-miracles,' *e.g.* the multiplying of loaves, the stilling of the sea, raising the dead to life, perhaps 'the Virgin birth,' and so on.

The former class of phenomena he will regard as substantially historical, and he will tend (nowadays) to attribute them to the operation of mind and personality. But this, it may be noted, is equivalent to saying that they are no longer miracles in the traditional sense. As Professor B. W. Bacon has pointed out (*Modern Churchman*, September, 1920, p. 288), by becoming *credible* these events have ceased to be *evidential* in the old sense. They do prove *something*, *i.e.* the power of religious faith, and the physical effects it can produce; but this is not what the Evangelists themselves had in mind: nor is it in the mind of those who to-day seek after a sign.

With regard to the second class of phenomena: the man of science has the choice of regarding them either (*a*) as more extreme instances of the former class of phenomena, or (*b*) as exaggerations due to the mentality of the authors of the records. Two considerations dispose the man of science to choose the latter alternative. The first of these is his principle of method, which inclines him to interpret past events by present experi-

ence—and his present experience shows him no parallel to these phenomena. The second of them is that the evidence for some (though not all)[3] of these 'nature-miracles' is inferior to that which substantiates the other class.

And here we have something which, for the present, looks like a rather radical divergence of opinion. The supporter of what we have called the theory of 'intervention' attaches value to certain miracles *because they are unparallelled*: whereas the scientist is forced, by his method of procedure, to doubt them *for this very reason.*

Such, then, is the position at present. Yet there is no reason to suppose that this divergence of view will be permanent. The 'interventionist' may be able to adduce evidence—historical, psychological, or otherwise—which will convince the scientist. Or, on the other hand, the scientist may be able to persuade the 'interventionist' that these miracles are not really necessary to establish the view of the universe to which the interventionist attaches supreme value.

This conclusion may not seem very definite, but it is definite in the sense that it defines the problem as it now presents itself. That problem has changed and will continue to change: and if it were solved we should perhaps be faced by another equally serious and (apparently) equally insoluble. But when there are no longer any problems, there will, in all probability, no longer be any religion. For religion is part and parcel of that instinct which raises problems—and only solves them to find fresh ones in their place.

[3] The documentary evidence for the 'multiplying of the loaves' seems to be as reliable as that for any event recorded in the Gospels.

REVIEWS

HISTORIC CHRISTIANITY*

Among the younger Churchmen of our day Mr. J. K. Mozley is by no means one of the least interesting figures. He is a man of academic distinction. He has exactly the type of mind that leads its possessor almost inevitably in these days to the episcopal bench. He has a gift of self-expression which makes him an unusually good subject for psychological study. One can hardly avoid the conclusion, after reading such a book as the one before us, that Mr. Mozley ultimately, but probably quite unconsciously, believes what he believes, simply because he wants to believe

* *Historic Christianity and the Apostles' Creed.* By J. K. Mozley. Longmans, 1920. 5/6 net.

it, and that his conscious mind therefore sets to work to find reasons for his beliefs, and reasons for rejecting anything that seems to be hostile to them. It is an attitude of mind which is extremely common, but it has obvious disadvantages in one whose business it is to lead others to seek for the truth. It is, however, precisely this quality of Mr. Mozley's mind which will make his latest book seem entirely convincing to those who are themselves entirely convinced already and to no one else. To Mr. Mozley himself his belief seems to rest on two sure pillars. First it is 'rooted in history,' and when Mr. Mozley writes of history he becomes almost lyrical. 'History is far the most wonderful, the most awe-inspiring movement and process which we know, with its numberless achievements standing out above the general level of the process like mountain peaks lifting their heads above a high tableland.' In comparison with history philosophy is of no account. 'Thucydides and Gibbon and Carlyle bring you more to the centre of life, put you more in touch with reality (whether they can explain it or no) than do Aristotle and Spinoza and Berkeley'—which means, what indeed is sufficiently obvious to Mr. Mozley's readers, that philosophy bores him, but history seems to him useful. But as one reads on, noting, with hearty approval, that Christianity is considered by Mr. Mozley superior to other religions because it is thus 'rooted in history' and built upon facts, in the first instance, rather than upon mere ideas, one is inevitably driven to consider what Mr. Mozley himself means by 'history.' The groundwork of all true history must surely be the discovery of what actually happened. The historian of Christianity is one who tries honestly, without bias, to find out, as far as possible, how men came to believe what they did come to believe about Jesus of Nazareth; what were the actual happenings, in time and space, which lie behind the mixture of history (as men understood history centuries before the idea of writing scientific history came to birth), legend, letters—hortatory, doctrinal and practical—controversy, apocalypse, and even, low be it spoken, philosophy, which have come down to us from the days when Christianity dawned upon the world. This is a big business and a difficult one, and no one can attach too much importance to the doing of it. Now it must be confessed that while Mr. Mozley is supremely scornful of those 'thinkers' who 'seem never to have come to close quarters with the fact that the Christian religion is rooted in historical happenings,' he has quite a different idea of what history means from ours. All that is needed for history, in Mr. Mozley's sense, one gathers, with perhaps some surprise, 'is a more simple and more thorough knowledge of the New Testament, and a readiness to let it tell its own story.' In other words, all will be well if we accept as facts everything that is, or appears to be, recorded as fact in the New Testament without further ado. So that it comes to this. Mr. Mozley believes the Creed because it is 'certainly grounded in history,' and, if you want to know what is history, it is what Mr. Mozley chooses to believe.

But we have already said that Mr. Mozley has another pillar upon which to rest the superstructure of his theology. He believes profoundly in reason. By this he means apparently not the critical intellect. Criticism is, in the last resort, ruled out by his conception of history, though, with an odd inconsistency, he is willing to find room for criticism on such a point as the authorship of the Fourth Gospel. For him reason is simply logical deduction from settled premises. He is supremely scornful of the modern 'exaltation in religion of intuition, experience and emotion.' He issues a bracing challenge to us to gird ourselves to the necessary task of hard thinking, and in the present volume he presents us with the results

of his own labour. We have glanced at what seems to be Mr. Mozley's method of arriving at the facts. We are in entire sympathy with his plea for hard thinking, even though we may feel, after all, that all really constructive thinking, while it is based upon facts laboriously sifted and considered, arrives at its general conclusions by a kind of leap forward of the mind, which can only be described as intuition. But Mr. Mozley leaves no room for intuition at all. The Creed is history, because it is based on and summarizes facts. And yet when we come to the pages which are devoted to the consideration of the Virgin-birth, we are astonished to read as follows:—

> 'However truly it may be affirmed that the Lord's birth from a virgin and His bodily resurrection are facts of history, they are not so in precisely the same sense as the battle of Hastings or the great fire of London: their religious significance as facts in the earthly life of a transcendent Person gives them a certain transcendent quality of their own; they possess that quality, not directly in themselves (for birth from a virgin and bodily resurrection are not, inevitably, in their own right, facts to which a religious and transcendental character adheres), but by derivation and connection. Thus to suppose that they are susceptible of proof after the manner of the ordinary events of history, whereof records have come down to us, is to fail in appreciation of their religious character.'

In other words, you begin by choosing to call what happens to be recorded a fact, without consideration of the evidence, and you go on to prove that it is a fact by what can only be called an appeal to some sort of religious intuition, and you pretend to yourself that your faith is grounded in history and supported by pure reason! Well, well!

Mr. Mozley accuses the Modernists of disparaging history and reason alike. Doubtless there are Modernists and Modernists—but the fact that Modernists are accused at the same time of trusting too much to the power of the human intellect would seem to be evidence that the charge is at least not true in all cases, and at all events the Modernists may be forgiven if they retort on Mr. Mozley that before accepting his position they would at least like to be assured that there is a little more real reason and genuine history behind it than he seems to offer them.

We have criticised Mr. Mozley very frankly because, while he claims that he has not devoted large space to controversy, his book is in fact controversial on almost every page. But we do want to add that we gladly recognize that we are ourselves in close agreement with Mr. Mozley in much that he says, both in his exposition of the clauses of the Apostles' Creed and in his repudiation of some popular modern beliefs. Especially valuable in this connection is his repudiation of the notion of a merely struggling God. And above all we are grateful to him for his challenge to us to think out our own position once again. We sincerely hope that he will go and do likewise.

C. H. S. MATTHEWS.

AN IDEALIST IN EDUCATION*

In a book which caused a stir some years ago, Mr. Edmond Holmes declared that the religious instruction in our Elementary Schools was slowly paganising the masses. The statement was perhaps rhetorical, for there are other causes which tend to decivilize our democracy; still, the strictures of *What Is and What Might Be* were substantially just.

* *Present-day Problems in Religious Teaching.* By Hetty Lee, 76. Macmillan. 3/6 net.

We may hope that things have moved since 1913. An Archbishops' committee has met and reported adversely on some venerable practices, and the scent of better things is in the air. If any individuals are to have the credit for an improving situation, Miss Hetty Lee is entitled to some share of it for her indefatigable propaganda; and her most recent book should help the cause of religious education as much as anything that has recently been published.

The important thing, of course, is not *what* is said, but *how* it is said, and (still more) *who* says it. And we wish to draw attention to Miss Lee's book, not because she says much that is new, but (1) because we see here expressed, in an attractive way, certain important truths, which need emphasising again and again; and (2) because what Miss Lee says comes with the authority which belongs to a *practical expert*. To thousands of idealistic and conscientious elementary school teachers (for whom idealism is not made too easy) Miss Lee speaks with the authority of a prophetess.

Her book falls into two parts: (1) Two chapters entitled *The Gospel Stories in the Light of To-day*, and *The Old Testament Stories in the Light of Higher Criticism*; and (2) four chapters on some general principles of religious education.

The first two chapters deal lucidly and straightforwardly with the problems involved. And there is a refreshing absence of cant. A male teacher, fresh back from the Army, and with leanings towards secularism (a common *residuum* of Army life with men of this profession) will read these chapters without nausea. They are definitely courageous: they are religious, idealistic, and positive.

With regard to the four chapters which comprise the latter portion of the book, they contain a whole philosophy of education. Miss Lee belongs to the newer school. She is against mechanical repetition, rigid expression, and the devices which unintelligent teaching uses to cloak its own inefficiency—making 'discipline' cover a whole multitude of demoralising practices.

Miss Lee, strange as it may seem, is confident that a Christian method in education will produce the best results: she believes that children are naturally religious, naturally responsive to decent (we use the word advisedly) treatment, naturally anxious to develop their own powers of mind, body, and soul. The charge of idealism will be brought against Miss Lee. And if idealism means tackling work in a spirit of faith and hope, she is guilty; but if it means unpracticality and sentimentality, Miss Lee is innocent. The reviewer has seen her at work.

This invaluable book deserves the carefully attention of all clergy and laity who are interested in the *realities* of religious education. Those who have a taste for those sectarian problems which are about as religious as trigonometry must sate their appetite elsewhere.

J. C. HARDWICK.

MODERN SERMONS*

It is to be presumed that there is still a sermon-reading public, since a number of such books issue from the publishers each year. The two books and the pamphlet which lies before us have a value all their own. They do not deal with topics of a merely temporary or local interest; neither are they dependent for their appeal to the reader solely on the personality of the preacher. They are concerned with matters of abiding interest, and they are written in such a way as to stimulate independent thought on the part of the reader.

Dr. Glasse, Minister-Emeritus of Old Greyfriars', Edinburgh, upholds in his teaching his Church's reputation for a liberal theology. At the same time he gives the lie to all who imagine that the word 'liberal' is synonymous with 'negative.' He is very positive in his social and moral teaching: witness his sermon, 'Against Premature Judgments.' To him the Kingdom of God is the incentive and the goal of all human endeavour; and to the service of the Kingdom, with all that is implied in the term, he has devoted his life and ministry. The sermons in this volume are grouped according to the Christian seasons.

We could wish we had more space at our disposal to criticize and appreciate in detail the twelve sermons contained in Dr. Orchard's new book. We can only recommend it alike for the subjects with which it deals, and for the mind and temper of the preacher which they disclose. The main purpose underlying each sermon in the book may be described as the stirring of a social activity which, built upon a good mental and spiritual foundation, may result in some lasting achievement for the welfare of mankind. Dr. Orchard helps his readers by the method he adopts of dividing and sub-dividing his sermons under a number of headings. For the presentation of a vital faith in terms of action, there are few preachers in England to-day who can compare with Dr. Orchard. This volume is the work of a man of prayer and a thinker who knows how to translate his interior activities into outward action.

His pamphlet, *The Discovery of God in Thought*, suggests a method of approach to God which is too rarely used. In spite of the many difficulties in the way, 'it is in his own thoughts that a man will best discover God.' How this end may be achieved is simply and clearly set forth in this paper.

* *Times and Seasons.* By John Glasse, M.A., D.D., Pp. viii+360. Edinburgh (Oliver & Boyd). 5/- net.

The Safest Mind Cure, and other Sermons. By the Rev. W. E. Orchard, D.D. Pp. vii+192. London (Geo. Allen & Unwin, Ltd.). 6/- net.

The Discovery of God in Thought. By the Rev. W. E. Orchard, D.D. Pp. 32. 3d. net.

H. L. HUBBARD.

CORRESPONDENCE

WANTED: A PROPHET.

SIR,

The moment is one of unusual interest and suggestive of undefined possibilities for Church and State. There are few who would call a halt at the stage which we have reached. We know that the path of the ages cannot be retraced. There is therefore only the future to win or lose. And to these ends men are making their plans. Plans very often do not mature, but it is good to attempt to capture the future. It is better than losing one's soul to the present and transitory. What we need to-day is a prophet. Human nature can always be attracted by the magic of personality. There are many myths of all ages that point to the existence of this fact which is continually being verified to a greater or less extent in common experience. Moreover, history can be summoned as a reliable witness to substantiate the same thing. Apparently, too, it is not what is said, but how it is said, that is an essential factor in the endeavour to win our nature to progressive and fruitful activity. To put the matter in the language of to-day, the need which is most acute is for a man who will impart to this age something that is irresistibly true, something that

is perfectly obvious to the rank and file. What is required is someone who can be trusted, someone who has not yet been found out, to proclaim a message to Church and State which is intrinsically true and human. It does not require special educational advantages to recognize 'the highest when we see it.' There have been those, in fact, who have presumed to say that much learning is as great an impediment as much wealth. That is as it may be. There is a kind of wealth that the world is conspicuously deficient in to-day, *i.e.* the wealth of leadership. Men are not only testing their creeds and institutions, but their leaders quite as thoroughly. When we begin to analyse the chronic ineffectiveness of modern leadership the results may be reduced to a few well-known forms. There is the would-be leader who does not, as the saying goes, cut any ice because he is lacking in that instinct for anticipating the vagaries of mankind. There is that other whose message is more suited to the lecture-room, and cannot breathe in the foetid atmosphere of the market-place. Or again, there is the place-seeker who may prostitute his talents with some measure of success for a time, to meet at last the ignominy which the world heaps upon its fallen idols. And then there is the honest leader, who is unwittingly imposed upon by a coterie of less scrupulous satellites which almost inevitably forms itself round the rising power, and, by severing his contact with the populace which lifted him from obscurity, becomes the cause of his fall. These and other instances might be illustrated from the life of Church and State to-day. In a word no one of our leaders can be said by any stretch of the imagination to have gained and kept the confidence of the majority of men of good will and sound sense. This is a matter to be deplored the more, since nothing is so calculated to draw out the best from the average man as hero-worship. Our reformers leave us cold because they do not speak to us in 'the right voice.' We do not want to follow them, we only desire to put as great a distance between ourselves and them as possible. We feel that their words are merely words, and not the apt expression of invincible truth. We suspect that we are only useful to them in so far as we are willing to allow them to practise their rhetoric upon an audience. Still, there remains the future with its unexplored possibilities. Who knows what may lie concealed round the next corner? We want someone to go, see, and then return to tell us. If he has seen anything, and is trying to explain it to us quite simply and without self-consciousness, he will be speaking to us 'in the right voice,' that is as a prophet. When he calls to us to follow we shall imperceptibly begin to move forward *en masse* away from a world of dissension and discontent.

'Whosoever speaks to me in the right voice
Him or Her I shall follow,
As the water follows the moon silently
With fluid steps anywhere round the globe.'

A.T.W.D.

PHILOSOPHY AND FAITH.

SIR,

I am sure it must be gratifying to many readers of the *Modern Churchman* to have among its contributors such helpful philosophical exponents as the Rev. J. C. Hardwick and Dr. W. D. Morrison. May I be allowed a brief comment on their contributions to the January number?

With regard to Bergson I find a confirmation of Dr. Morrison's position in a French newspaper's descriptive report of a lecture of Prof. Bergson delivered at the College of France shortly before the outbreak of hostilities.

His final words, delivered with great deliberation, were: 'The treatment of Spencer is incomplete, insufficient, not to say timid. . . . If we would come to terms with the idea of evolution, it must be on a basis less material than the view of Spencer. The evolutionary doctrine cannot become clear unless on the condition (it is necessary to pronounce the word) of a spiritual doctrine.' These words, says the report, were listened to with breathless silence, followed by applause.

Mr. Hardwick's succinct and intelligible account of Dr. Alexander's book is very helpful. It may seem extremely rash to generalize after such a brief acquaintance, but one cannot help asking how such a philosophy affects the Christian hope? May I be allowed to say that I find grounds for encouragement, even to one whose life has been rooted in the nineteenth century? Probably there have come times of doubt to the most faithful believer on the question of immortality, when he has reflected on the close connection of the mind with the brain, nerves and senses, and he has asked himself what can remain when these dissolve? But if it can be shown that the mind as the soul of life has an independent existence of its own, then no such doubt as I have indicated need be entertained; and if the mind in its turn is to evolve under suitable conditions into something nearer divinity, then have we not great encouragement to yield to the striving of our souls and seek at any cost 'the pearl of great price.' I need not elaborate the argument. The readers of the *Modern Churchman* know their New Testaments and will doubtless recall many passages which appear to suggest a progressive spiritual existence in the after-life. Truth cannot harm us in any case, but it is astonishing how often modern discoveries and theories enrich our spiritual outlook on life.

EDWARD CAPLETON.

Liberal-Christian League,
28 Red Lion Square, W.C.
January 25th, 1921.

BERGSON'S VIEW OF GOD.

SIR,

Dr. Morrison's letter shows me that in trying to be brief I became obscure. I was quite aware, of course, that Bergson assigns a place in his system to that which he calls God. But what matters is not the name, but the meaning: and Bergson's meaning does not correspond to the Christian conception of God. Charles Corbière says of it, 'God is hardly more than the central hearth of the universe's energy. He is entirely immanent. Bergson's conception leads to pantheism.' And M. Le Roy's faint protest that, after all, Bergson's God is personal, is quite unconvincing—'God is personal in that He is the source of our personality.' Another critic writes, 'What Bergson does is to exalt the flux of the world, with all its defects and discords, to the high position of divinity. He gives the whole the name of God, and then tells us that in God we are. An appearance of a close and intimate relationship between God and Man, the ultimate source of spirit and the human individual, is produced. But Bergson is here mutilating the meanings of words. To make the life impulse God is to commit spiritual suicide. It is to defeat the aim of all religion. Bergson's God is a non-moral principle, from which all things, good, bad and indifferent, flow. His view is destructive of belief in a purposive God.'

I believe, therefore, that the sentence which Dr. Morrison criticises, though inaccurate in expression, is substantially correct.

The College, Ely. M. G. GLAZEBROOK.

GENTLEMEN IN HOLY ORDERS.

SIR,

With regard to your note in the *Modern Churchman* for January on the quality of ordinands.

My long experience confirms in my mind the statement you quote of Mr. G. K. Chesterton that 'the failure of the Church of England ministry was due to the number of gentlemen in it.'

The very fact that a man is labelled 'gentleman,' in the popular acceptance of the term, connotes that he possesses in himself some excellence of birth or conduct that the majority of men do not possess. If the ordinary human being believes that he possesses certain qualities which differentiate him from the mass of his fellows, he comes too often, without formulating the idea in his mind, to adopt an attitude of superiority towards the majority of those with whom he has to do.

The clergy in the past alienated the masses of the people by the adoption, largely subconsciously, of an attitude of superiority towards the majority of their parishioners. If we wish to alienate men and cause them to dislike us, the surest way of so doing is by adopting a standpoint of superiority to them, which sometimes is conveyed by the faintest subconscious trick of manner.

Again, men cannot reason outside the limits of their experience, much that the 'gentleman' clergyman says in the pulpit, and in ordinary conversation is outside the limits of the experience of the majority of simple men and women, and thus creates in their minds too frequently an attitude of impatience and indifference.

To my mind, the spirit of social and academic Brahminism amongst the clergy has been by far the most fatal foe to the influence of the Church. To realise this, it is only necessary to compare the attitude of the popular mind towards the clergy to-day with what it was thirty years ago. To-day the attitude of the mass of the people is one of real goodwill and sympathy. To my knowledge the Labour Party was more than sympathetic towards the passing of the recent Tithe Rating Act. Thirty years ago the attitude of the people was one of intense hostility towards the clergy. The dissenting minister thirty years ago possessed a powerful influence over the minds of the people which the clergy did not. The Church to-day is a more potent factor in popular life than ever before, because the clergy to-day, by birth, education and outlook, are largely of the people, and above all make no pretence of being anything else. The success of the High Church movement is chiefly due to the fact that its protagonists have been mainly men of wide popular sympathies, with nothing of the spirit of the social or academic Brahmin or Pharisee about them, for which the man in the street never had nor never will have any use.

Sir Francis Younghusband might be reminded that the old military adventurers of Hindustan were in most cases gentlemen in no sense of the word, though their influence was most powerful; neither were the majority of 'John Company's' early servants, who laid the foundations of our Indian Empire deep in the minds of the peoples of India.

Since George Herbert lived a good deal of water has flowed down the Thames. The English people since then have emancipated themselves from feudalism and passed through self-assertion to self-respect, and have learned to discriminate largely between intrinsic values of character and the meretricious accidents of birth and station.

Though no professor of political liberalism, I feel strongly that even 'if several Dukes and a Prince of the Blood received Holy Orders,' the

Church would only be benefited in so far as they were in reality men of God and imbued with the divine spirit of love and brotherhood.

If gentility be defined as a quality of mind, which expresses itself in a spirit of consideration for the feelings and happiness of others, then surely it is not dependent so much on birth and education as on the indwelling of the Spirit of God. The experience of human life will tend to confirm in most of us, I take it, this view of the question.

H. R. COULTHARD.

The Vicarage, Breage, Helston.

[In the paragraph on which our correspondent comments, there is a sentence to which, perhaps, he has not allowed full weight—'Certainly we do not regard him (the gentleman) as necessarily drawn from a particular class, but rather as always the possessor of certain moral and social qualities.'—ED., *M.C.*]

THE JUNIOR SECTION OF THE CHURCHMEN'S UNION.

SIR,

A letter which you were good enough to insert in your November issue announced an attempt to organise the younger members of the Churchmen's Union. Will you kindly allow us to make known to your readers the progress which has so far been made?

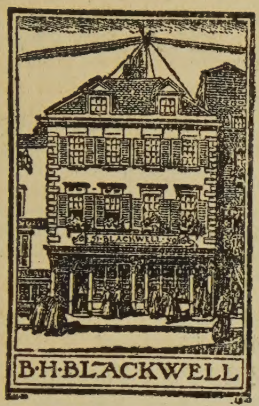
The Council has approved the formation of a Junior Section of the Union, which will be confined to members who are under 45 years of age. It will have the right, through its Committee, to approach the Council on all important questions, and to be consulted in regard to the co-optation of persons to fill vacancies therein. A Conference which was held at Ripon Hall, Oxford, last month elected a provisional committee to undertake the necessary organisation, and the Hon. Secretary will be glad to receive as soon as possible the names of those members of the Union who are eligible and wishful to be enrolled as members of the Section. (His address is: The Rev. J. Worsley Boden, 1 Blenheim Road, Chipping Barnet, Herts.)

We believe that the new organisation will quickly prove its value and effectiveness. There is great scope at the present time for extending the knowledge of our Union and its ideals among the younger generation, particularly at the Universities and much of this can best be done by those who are most closely in touch with it. The Conference at Oxford was full of life and enthusiasm; and possibly the best way to indicate what is hoped for is to mention some of the subjects discussed, on which resolutions were passed,—resolutions which the provisional committee are already taking action to put into effect. They included methods of propaganda in the ancient and modern Universities, the provision of lectures, and courses of sermons, on modern lines, in London and elsewhere, and the publication and dissemination of modern Christian literature of a popular character.

We appeal to all our members (whether old or young), as well as to those of your readers who do not yet belong to the Union, to give the new Section their hearty support.

C. F. RUSSELL,
Chairman of the Provisional Committee.
J. WORSLEY BODEN,
Hon. Sec. of the Provisional Committee.

The Principal of Ripon Hall, who is binding a set of the *Modern Churchman* for the Library, would be very glad to receive No. 1, Vol. I, to complete the set.



B. H. BLACKWELL

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